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ABSTRACT

Published as a record of the early development of some aspects of community adult education in the Northwest Territories of Canada, 1967-1974, the book begins with a statement of the philosophy of adult education and a listing of objectives of community adult education. The first three philosophical bases listed are: start with people where they are (in this case living in remote settlements scattered over a circumpolar area comprising 1/3 of Canada's land mass); people are anxious to learn about events happening around them and exploding in their midst; and where feasible programs should be taken to the people rather than plucking people out of settlements to take them to the programs. The first three program objectives cited are: to develop programs which will meet the needs as expressed by the citizens of the community to be served; to encourage research and development; and to give the community responsibility for the program. A background section and an adult education section are provided for each of the programs in four regions: Baffin Region (7 programs), Fort Smith Region (12 programs), Inuvik Region (8 programs), and Keewatin Region (4 programs). A special topics section (24 items) and 15 appendices conclude the document. (BRR)

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SOME ASPECTS OF COMMUNITY ADULT EDUCATION

IN THE

NORTHWEST TERRITORIES OF CANADA
1967 - 1974

ECHO L.R. LIDSTER, PH.D.
SUPERVISOR OF ADULT EDUCATION
DEPARTMENT OF EDUCATION
(1967 - 1975)

Education Programs and Evaluation Division
Department of Education
Northwest Territories
1978

FOREWORD

This book has been published to serve as a record of the early development of some aspects of community adult education in the Northwest Territories of Canada, 1967 - 1974.

Frederick I. Carnew
Chief
Education Programs & Evaluation Division
Department of Education
Government of the Northwest Territories

PREFACE

Education for adults in the N.W.T. has been an on-going life-long process since Man first inhabited the Arctic Regions. He learned to extract his food and clothing from land and water and created shelter from whatever terrain and season offered. When conditions demanded adaptation of tested methods, he was flexible enough to learn to adjust. Learning, by indigenous inhabitant or adventurous migrant, was imperative for survival. This actuality is still true today. The idea of survival, however, has now been expanded to include survival in an economic sense as well as a physical sense. It has also, and we hope always will, include the spiritual values of man as well.

When the educational responsibilities for the Northwest Territories were taken over by the Federal Government in 1957, all efforts were directed specifically at the education of children.

It is only in recent years that the institutional structures of education have begun to accommodate learning experiences specifically designed for adults who begat the children. This situation prevails in the rest of the world as well as the Northwest Territories because formal education was generally believed to be only for children and youth.

This oversight has long been a source of frustration and despair to adult educators. Frances McKay, appointed in 1960 as the first Supervisor of Adult Education for Northern Development, working out of Ottawa, labored long and hard for special programs for adults. Writing to adult educator, George Demuele, in Frobisher Bay, September 24, 1968, the Supervisor of Adult Education Programs for the Keewatin Region, Terry Forth, wrote:

> *"The Assistant Director came into the office today and showed me the new Departmental lines of communication and responsibility chart. Adult Education doesn't appear anywhere on the diagram. Which, perhaps, puts it in the same position as MI-5 related to the British Foreign Office."*

The situation has, in the N.W.T., changed markedly for the better for adult education since that comment in 1968. There is now more staff and more budget (never enough). The Division of Continuing Education, created chiefly for adults, although weighted predominantly towards Vocational Training, is a recognized entity on administrative charts and an active reality. Further, on May 23, 1974, the Territorial Government gave approval for permanent positions for Community Adult Educators in twenty-six of the sixty settlements in the Northwest Territories, and thereby gave official status to this discipline as an integral part of the community offerings of the Territorial Department of Education and a basic human right for adults of the Northwest Territories.

Continuing and Special Education provides opportunities for the out-of-school adult to obtain information, gain experience, take courses, develop skills and participate in decision making processes on matters which affect his life.

Activities, courses and classes are organized both at the settlement level and in larger centres in the N.W.T. Some individuals also progress on to classes offered in technical and other educational institutes in southern Canada.

Instruction, information and workshops in the areas of home management, family life, human relationships and community leadership are provided in response to requests for this assistance. Opportunities for native northerners to learn special employment skills are available through apprenticeship to the trades and training-on-the-job programs. Rehabilitation programs provide training for handicapped but educable persons. Higher education attracts an increasing number of northerners into a wide variety of university and community college courses in southern Canada (a total of 160 in 1974). Those individuals who wish practice and training in verbal communication and basic literacy can find this need met in the community through adult basic education classes.

The following pages contain accounts of some of the activities associated with this growth and development at the community level in the N.W.T. during the years of 1967 to 1974. It is an attempt to portray the actualities, good and bad, which characterize any endeavor to intervene in, change and improve the human condition. It is offered as a tribute to adult educators everywhere as a positive indication that they do not labor alone or that they alone have the thorny paths in the vineyard. It is also a special tribute to the adult educators in the Northwest Territories for their dedication, commitment, persistence, idealism and plain hard work which they unstintingly bestow through their efforts, and for their personal example to all. This report is also a tribute to the adults of the Northwest Territories who, like all people everywhere, have a desire to know, and will work towards satisfying that desire.

I take personal responsibility for the selection of any material appearing on the following pages, with the hope that you will enjoy reading it as much as I have enjoyed writing it.

Echo L.R. Lidster, Ph.D.,
Supervisor, Adult Programs,
Department of Education
Yellowknife, N.W.T., May, 1975.

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PHILOSOPHICAL BASIS FOR COMMUNITY ADULT EDUCATION IN THE NORTHWEST TERRITORIES

The first basic philosophical tenet for working with the people is to start where the people are.

In the Northwest Territories of Canada the people are, geographically, living in remote settlements scattered over a circumpolar area comprising one third of the land mass of Canada.

The second consideration is that people are, psychologically, anxious to learn about events happening around them and exploding in their midst. This desire is sharpened by the fact that the people are subjected to economic and social changes penetrating their daily lives and shattering cultural patterns at an accelerating pace which is frightening.

A third philosophical tenet is to take, where feasible, programs to the people rather than plucking people out of settlements to take them to the programs. Providing learning experiences in the communities where people live minimizes the disruption of daily life patterns of family and community. It minimizes economic and social stress. Community based programs allow the adult learner to continue, simultaneously, in his or her family role as hunter, trapper, provider and family member. It enables also the adult learner to continue his or her role in the community. This latter factor is becoming increasingly important as many people who are interested in continuing adult learning experiences are simultaneously members of numerous settlement-based Councils, Committees, and Boards of Directors, or represent their community or ethnic group on political or social action groups at Territorial and/or national levels. These groups also gather people out of their communities for seminars, meetings and training sessions in Yellowknife, Ottawa or other Northern and Southern centres, and this activity further compounds the effects of absences from communities necessitated by educational course training. When individuals with these responsibilities are taken out of the community for extended periods of time they leave behind them gaping holes in the family and social fabric of the community, which is deprived for that period of their support and contribution. This practice also creates anxiety for each other on the part of those who go and those who stay, because this deprivation has certain cultural implications. Also, alcoholism and philandering at both ends of this situation are sometimes the result of loneliness resulting from long absences and lead to family breakdown.

A fourth philosophical principle recognizes that the learning experiences which appeal to people are those developed on the basis of their own particular need for gaining information, adding to their knowledge or developing a skill. People respond to learning situations which they see in relation to their own immediate situation. The Department of Education in the Northwest Territories tries to develop programs on the basis of these expressed needs.

People will reveal their more urgent felt needs to those individuals whom they trust and with whom they experience a feeling of mutual acceptance and rapport. This feeling can only be generated by interaction between the people of the settlement and a resident, full time community adult educator living and working in the settlement who is sensitive to expressions of need and who is developmentally-minded!

The Territorial Department of Education is developing a network of community adult extension centres throughout the Northwest Territories which can serve as a channel for extending education through short courses, seminars, discussion groups, adult education classes, personal instruction, correspondence courses, and which will be supplemented, ultimately, by local radio and television programs.

A fifth philosophical consideration concerns working in harmony and accord with other locally based agencies and Government Departments who also have staff working in the settlements. Some areas of those programs administered by the Territorial Departments of Social and Economic Development and Local Government will (being concerned with human development) overlap with those engaging the attention of the adult educator. The adult educator is expected to learn about these programs and reflect a supportive attitude

toward them. He is discouraged from duplicating or competing with other agencies. He is however, expected to reinforce those programs where their educational component can be enhanced by formal or informal adult learning experiences fostered by the adult educator. Further co-operation is then actually happening and seen to be happening - an essential factor in ensuring participation by local people. This diffusion of strengths quickens the spirit of the entire community.

Community Adult Education Centres are providing the means whereby people can inquire, practice and learn, in the familiar surroundings of their own home and settlement. These centres are really adult learning, cultural and communication centres. They could be viewed as an embryonic Folk School of Denmark and Greenland which have been in existence since 1840 A.D. This similarity was also noted by a recent Baffin Island visitor to Greenland where the Folk School at Holsteinborg was visited.[1] Adult Centres cater to community interest throughout the year. They can co-ordinate their various programs with those of other agencies in a community by working along the whole front of adult interests and issues.

> *"The content of adult education has neither horizontal nor vertical limits - that is, instances of adult education can be found that touch every body of knowledge. Any content at any level which reflects the adult's interest and need to know appears to be the legitimate concern of adult educators. Some of the content is selected to achieve cognitive ends (facts, principles, cognitive skills and so on); some to achieve affective ends (interest, attitudes, values) and some to achieve psychomotor ends (manipulative skills). It may be obvious by now that adult educators, when speaking of content, usually refer to problem areas of social roles rather than disciplines or bodies of tested knowledge.*
>
> *The adult educator is viewed as a social catalyst in a community. He helps people explore and examine areas in which they believe they need help in order to cope with present situations, understand, change and manage their own affairs. Adult Educators help people learn about and use resources, examine alternative courses of action and make decisions based on facts. Education in the folk school then can be a blending of both the culture and age of the North and the skills which are essential in its changing life."* [2]

There are values in both the native and southern Canadian culture which are compatible and worth retaining. Adult education helps people identify these, study the alternatives, and to make decisions concerning them.

An adult educator should play the role of an encouraging activator; one who informs, discusses, suggests and encourages the people toward understanding and differentiating between what will help or hinder their settlement, or their personal growth.

The adult educators in Igloolik in 1974 expressed their perception of their role this way:

> *"We like the model of animator in Igloolik, to be a resource, to stimulate thought and imagination by the introduction of new ideas and processes, and to encourage the communication of factual information: our rule is not one that can be hung up at night like a parka."*

The Community Adult Centres of the Northwest Territories provide opportunities for adults to gain information, broaden their knowledge and gain certain skills without having to leave their homes, families and community responsibilities.

Regardless of how intense is the desire for learning held by adults, their personal and community responsibilities come first. Therefore, if learning new things means that they must separate themselves from home and family for an extended period, it may mean also that they will have to let the opportunity go by and continue as best they can with the skills and knowledge they now have.

---

1 Editorial, INUKSHUK, Frobisher Bay, N.W.T., December 23, 1974.

2 AKER, George F.; Kidd, J.R.; Smith, Robert M.; Handbook of Adult Education (New York, The MacMillan Co. 1974); page 34.

Therefore Adult Education must consider the circumstances existing for the: whole person
whole family
whole community

and operate on the principle of total education for the total population.

A STATEMENT OF OBJECTIVES, POLICIES AND PROGRAMS OF CONTINUING AND SPECIAL EDUCATION IN THE NORTHWEST TERRITORIES

Definition of Terms

Objective	- a goal; the aim
Policy	- the attitude adopted or the plan implemented in order to achieve an objective.
Program	- an integrated structured plan of action designed to achieve an objective.
Procedure	- the detailed methods involved in implementing a policy or program.

Background

Citizens of the Northwest Territories have learning needs that must be met in order for them to function in a changing society, it is therefore imperative that learning opportunities be made available for individuals in order to provide them with information and skills enabling them to cope with change and make choices affecting their lives.

The Government of the Northwest Territories fully endorses a total education for a total population, and regards Continuing and Special Education as an integral part of the total educational offerings of the Northwest Territories Department of Education. We must therefore begin to enact a strong and vital adult learning program.

The present educational responsibilities of Continuing and Special Education include providing learning experiences in five major areas:

1. Adult Basic Education
2. Apprenticeship Training
3. Community Adult Education
4. Home Management Education
5. Vocational Education and Vocational Rehabilitation for the handicapped

The community adult programs have developed over the past five or six years from needs expressed by residents in many communities for more skills in understanding and coping with the social, economic and political changes erupting in their lives.

Although limited budgets have prevented these programs from expanding to meet the need fully, it is recognized that meaningful provisions should begin to be made immediately for the process of continuous learning throughout life to become a reality in northern education.

This statement of objectives, policies and programs concerning Community Adult Education in the Northwest Territories has been developed by administrative staff as a result of discussions with field staff of Continuing and Special Education at a Territorial Conference of Adult Educators February 18-22, 1974 in Fort Smith, N.W.T. It is intended to provide direction for the staff of Continuing and Special Education at Headquarters, Regional and field levels.

OBJECTIVE 1: TO DEVELOP PROGRAMS WHICH WILL MEET THE NEEDS AS EXPRESSED BY THE CITIZENS OF THE COMMUNITY TO BE SERVED.

Policy 1.1: The Adult Educator should take time to become thoroughly familiar with the community and its organization, and to develop sound personal rapport.

---

[1] Considered and developed at a Territorial meeting of Community Adult Educators and Regional Headquarters personnel and staff of Fort Smith Training Centre at Fort Smith, N.W.T. on February 18-20, 1974.

Policy 1.2: The Adult Educator should identify the political, economic, social and religious realities of that community.

Policy 1.3: The Adult Educator should assess the educational needs of the community based on knowledge gained from individuals, groups and the total community.

Policy 1.4: The Adult Educator should, with the co-operation of the Educational Advisory Committee and other members of the community, design & implement community programs which will meet the needs of the community.

OBJECTIVE 2: TO ENCOURAGE RESEARCH AND DEVELOPMENT

Policy 2.1: The Adult Educator should be encouraged to develop new methodology, new materials and new courses based on the unique situation of his community, on an experimental basis. He should share information learned from these experiments with the Regional staff.

Policy 2.2: The Regional staff in consultation with Headquarters staff should evaluate new ideas. Worthwhile information should be communicated to the total territorial staff.

Program 2.1: A Research and Development Section should be established at Headquarters. Its function would be to research program materials for use in the Northwest Territories. It would keep abreast of the national and international developments in the field of Adult Education with a view to adapting new approaches to the unique requirements of Adult Education in the Northwest Territories.

OBJECTIVE 3: TO GIVE THE COMMUNITY RESPONSIBILITY FOR THE PROGRAM

Policy 3.1: Local residents should be encouraged and assisted to become Adult Educators, therefore Adult Educator Trainee positions have been established for this purpose.

Program 3.1: Educational Advisory Committees should be established in each community. The Committee should be responsible for local development of the total education program. Adequate budget information should be provided for the Committee and the Adult Educator. The Committee should be accountable in terms of the budget. The Adult Educator should be accountable to the Committee.

OBJECTIVE 4: TO PROVIDE ADEQUATE STAFFING FOR EFFECTIVE IMPLEMENTATION OF PROGRAMS

Policy 4.1: Staffing should be organized on a continuous basis, therefore positions for Adult Educators should be of an indeterminate nature.

Policy 4.2: The services of Adult Educators are needed on a territorial-wide basis and therefore they may be deployed at the discretion of the Executive wherever most needed.

Policy 4.3: It is part of the duties of the principal of the Territorial School to assume responsibility for Adult Education programs in communities where no Adult Educator is employed.

OBJECTIVE 5: TO ENSURE THAT ADULT EDUCATORS AND TRAINEES ARE ADEQUATELY TRAINED

Policy 5.1: An intensive training program for Adult Educators and trainees should be provided for new employees.

Policy 5.2: In-service training programs should be provided for field staff.

Program 5.1: In-service training program. This will consist of:

a) one workshop of the Adult Educators and trainees on Regional basis every year. The nature and content of this workshop will be the responsibility of the Regional office in consultation with field staff.

b) one workshop which will include the field, Regional and Headquarters staff concerned with Adult Education. The nature and content of this workshop will be the responsibility of the Headquarters staff in consultation with the Regional staff. This workshop should be held annually between January and the end of March and its location should vary.

OBJECTIVE 6: TO ASSIST CO-ORDINATION AND CO-OPERATION INTER- AND INTRA-DEPARTMENTALLY

Policy 6.1: Strong two-way communication channels should be developed between the Government and the people and within the Government.

Policy 6.2: In the field of Adult Education the basic channel of communication should be Community - Adult Educator - Region - Headquarters. Then Headquarters communicates with other program departments as necessary.

Procedure 6.1: The following is the procedural outline of the responsibilities at all levels of the communication channel:

a) Community - Adult Educator

The community, via the Educational Advisory Committee or informally, should be encouraged to discuss and assess its needs in the field of Adult Education. The Adult Educator should:

1. Communicate the content and purpose of the Adult Education Program to the community.
2. Distribute and explain other programs of the Department of Education.
3. Disseminate and explain Government publications and other current information.

b) Adult Educator - Region

The Department of Education will provide a monthly report form which the Adult Educator should use to report Adult Education activities in his community to the Supervisor of Continuing and Special Education in the Regional office. This report should include:

i) main activities for the month
ii) meetings, workshops attended or held with general purpose and outcome
iii) present and possible future problems with recommended solutions
iv) future plans for programs
v) major accomplishments (or failures).

Regional staff will make regular visits to the community in which an Adult Educator is working. These visits will be long enough to enable the Adult Educator to receive direction, advice, assistance and support from their supervisor. The supervisor will provide a written assessment - a minimum of once each year - of the programs and the Adult Educator in each centre. This assessment will include:

i) comments on the effectiveness of the present program and methodology
ii) comments and recommendations for improvement.

If the Adult Educator does not receive this assessment, he is fully within his rights to request it.

c) Region - Headquarters

It is the responsibility of Regional Staff to:

i) ensure that Headquarters receive ongoing information about regional activities in C.A.S.E.[1]
ii) forward copies of Adult Educators' reports and Regional office report on a monthly basis.

d) Headquarters - Other Program Departments

It is the responsibility of Headquarter's staff of Continuing and Special Education to:

i) communicate to other program departments the expressed or diagnosed needs of the community
ii) assist other Departments in implementing their information and liaison programs.
iii) encourage feedback from program departments.

[1] C.A.S.E. Division of Continuing and Special Education, Department of Education
This division is now part of Education Programs and Evaluation Division

OBJECTIVE 7: TO MAXIMIZE THE USE OF HUMAN RESOURCES, STRUCTURES AND EQUIPMENT IN WORKING TOWARD AN EXPANDED AND IMPROVED ADULT EDUCATION PROGRAM

Policy 7.1: Adult Educators and Regional staff should encourage members of the Territorial school staff to assist with Adult Programs.

Policy 7.2: Where it is not feasible to include the Community Adult Centre as part of the Territorial school complex, the physical facilities of the Adult Education Centre must meet acceptable standards of fire safety, sanitation, and condition of building.

BAFFIN REGION

ARCTIC BAY
CAPE DORSET
CLYDE RIVER
FROBISHER BAY
IGLOOLIK
PANGNIRTUNG
POND INLET

ARCTIC BAY

Background

Arctic Bay was named after the whaling vessel 'Arctic', under the command of Captain William Adams, who first visited the Bay in 1872. Located on the north shore of Adam's Sound, off Admiralty Inlet, this settlement has been noted for its seal, polar bear and narwhale hunting and white fox trapping. These activities, alongside employment by Panarctic Oil, form the economic base of the community. In recent years, mineral exploration has been carried out, and plans are now going ahead to open a lead-zinc mine at Strathcona Sound, 17 miles east of Arctic Bay. The population of 311 will feel a considerable impact, both economically and socially, from the development at Strathcona Sound.

Adult Education

In 1971 Kenn Harper, Principal of the Territorial Elementary (Innuujaq) School began some evening instruction in basic math, and basic and advanced English for Adults. Wednesday night classes in math were taught by Patrick Benson and Carmen Napacheekadlak with attendance ranging from 7 - 15 people. They took place between 5:45 and 7:45 p.m. in order to allow people to attend the 8:00 p.m. mid-week church service. After the six introductory arithmetic classes were finished, the students requested more lessons that would help them with shopping. Others wanted more lessons for interest's sake. By the end of 1972, the adults in these classes understood the basic concept of addition, subtraction, and multiplication. They were able to identify different coins, count their money, and check their change.

Kenn Harper taught the basic English class in which a mastery of the grammatical pattern was emphasized more than learning vocabulary. These classes were held on Tuesday and Friday nights from 6:00 - 8:00 p.m. as these were the only times when some committee or other was not having a meeting, a movie being shown or church service being held. The advanced class showed interest in reading, as well as improving their speaking ability. By April of 1972, a name-writing project was taken by all Eskimo adults who wished instruction. Also, a Home Management Program was set up for 49 adults, divided into three groups.

The people were convinced that Social Studies and Science were subjects that would benefit them greatly. Films with backup materials provided in the native language, and informal discussions aided instruction in these subjects. Information on the bewildering variety of materials supplied to the Eskimo is greatly needed. Information on such subjects as: where tea comes from, flour, a shirt with a Hong Kong label, are just a beginning. The Eskimos carry money in their pockets but do not know what metals it is made from, or where, why or how it is made. People are employed for Panarctic Oil, but where are the sites? What is oil? and why do they look for it?

There are many questions like these mentioned that need answering. It is a project for the future to inform the adults about these areas of knowledge that are often taken for granted by southern communities. (See further reference to Arctic Bay in the section on Special Topics - Methodology, #2).

CAPE DORSET

Background

Cape Dorset on Dorset Island was named after the Earl of Dorset by Captain Foxe on September 23, 1631. The first ruins of Eskimo Culture were found at this place and so this ancient culture became known as the Dorset Culture. Cape Dorset's first Hudson Bay Trading post was established in 1913. The West Baffin Eskimo Co-operative established in 1961 is the largest employer. The mainstay of the economy of 690 people is soapstone sculpture, prints, hunting, fishing and trapping.

Adult Education

In 1967 the area administrator for Cape Dorset, D.V. Fisher, responded to the need for improved communications within the settlement by fostering a dittographed newspaper containing local and world news, public notices, advertisements, cartoons, quizzes, useful hints, recipes, competitions and information of various kinds from such items as education and health.

Various teachers and other people have contributed to adult education needs at various times through classes in basic English, sewing and crafts. The West Baffin Co-operative was established in 1958 and many settlement people were trained in the mysteries of managing a co-operative.

In October, 1971, Joanasie Salomonie, Cultural Consultant and Editor of "The Listener", was transferred from the Frobisher Bay Adult Centre for the purpose of starting a centre in Cape Dorset. He was the first full time adult educator in Cape Dorset. It was difficult to get the people interested however, in any special area of learning. Some of the people were employed in producing the famous Cape Dorset prints and other crafts. Kanayuk Salomonie became president of the Women's group which was involved in visiting different homes to give some help on Home Management methods, making clothing for needy children and widows in the settlement.

Nancy McNeill came into the settlement for a week in October, 1972, to advise on the Basic English class which was being taught to 4-5 regular attendents. Scott Cruttenden, a jewelry designer, joined the Adult Education Centre in November, 1972, working in the community assisting the Co-operative in jewelry design and academic skills. He also assisted Joanasie Salomonie in the supervision of the film animation project.

In November, 1972, this special project in film animation was started at the Adult Centre in conjunction with the National Film Board office in Montreal. Its objective was to train a small group of artists in this field who would, when trained, be able to continue on their own. John Taylor from the National Film Board workshop in Vancouver, B.C. was the first instructor and he shared his ideas with the elementary school students during the four weeks he was in Cape Dorset (October to December, 1972).

There were three phases to the project. Phase I was limited to simple film animation techniques. The second phase dealt with more advanced techniques and the third phase produced a film which received high praise from those knowledgeable in the field at the National Film Board. By September, 1973, this project had become known as the Arctic Film Workshop and was firmly established at Cape Dorset. Its Eskimo name was SIKUSILARMIUT. In June, 1974, Joanasie Salomonie, director of the workshop, and Sitaralak Olaigie travelled to Zagreb, Yugoslavia to attend the World Animation Film Festival there. They received the Jury award for a nine minute animated film on life in a northern community depicting Eskimo Mythology.

The community is investigating the possibility of setting up a company funded from the Territorial Government's Eskimo Loan Fund, able to produce and market animated films.

In January, 1974, Udjualuk Etidlai started teaching basic conversational English which later grew into a reading, writing, and arithmetic course.

A typesetting and printing course was taught by Will Hudson in the Co-operative print shop during the winter of 1974 from 7:00 - 10:00 p.m. on Mondays and 1:00 - 4:00 p.m. on Saturdays but was dropped because of sporadic and poor attendance.

INUKTITUT (Eskimo Language) was taught by Joanasie Salomonie on Thursday evenings from 7:30 to 10:00 p.m. Ceramics classes started in January 1974, and was taught by Marituk Pinguaqtuq in the Industrial Arts Centre of the school. Five to ten people attended in the afternoons and 18 - 25 people attended two weekly evening programs.

"The Civics program is a forum of open discussion where an initially formal setting has become informal and relaxed. Topics discussed include community problems, Eskimo history, history in general, the school system, taxes, local government, our laws, co-operatives, Canada as a country, mining and the Arctic, community leadership - the list gets longer each week. Attendance varies but as many as 40 people have shown up. The V.T.R. equipment is frequently used with the program and "On a Clear Day You Can See Drumheller"! [1]

Home Management activities continually received impetus and leadership from Kanayuk Salomonie who worked with the Eskimo ladies who volunteered their homes as meeting places to discuss child care and exchange information on crafts, money management and nutrition.

Animation

"Audio-Visual Catalogue

The latter part of November 1972, has been given over to the production of a catalogue of all the audio-visual materials available on loan from the Adult Education Centre. Rosie Kelly is helping out. A descriptive catalogue should be of use not only in the settlement but to me as well. It should help me to offer better suggestions when people request certain types of material; it should also help with the planning of acquisitions and productions.

Cape Dorset Trip

I was in Cape Dorset November 8th - 13th, 1972. The main reason was to observe the work of the film animation workshop, thereby to gain some insight into the possible application of animated films produced there. With broadcast television in the offing for Frobisher Bay, one possibility is to have them broadcast locally. Approximately seven trainees have instruction in basic techniques of animation, including equipment operation and basic production techniques. A video-tape record is being kept on the workshop. This will be suitable for instruction purposes at any future workshops. At least two people, Joanasie Salamonie and Tukiki Oshoweetook, would make good instructors.

Joanasie called a public meeting to get ideas for adult education programs. The turnout was good, although representation was mainly from the Kadloona side. Several ideas came forward in addition to the ones Joanasie and Scott Cruttendon already had. Several young adults seem willing to participate as resource people or instructors. Scott and Joanasie have established a good working relationship and there seems to be good co-operation within the settlement. I was able to make a number of suggestions to Joanasie and Scott, and came back to Frobisher with a list of "chores" to do for them." [2]

CLYDE RIVER

Background

Clyde River, with a population of 357, is situated on Patricia Bay on the East coast of Baffin Island. In 1923, the Hudson's Bay Company established a trading post and brought trappers from Frobisher Bay and Lake Harbour into the area. Although Clyde River and the surrounding area have been a base for military operations, the settlement itself is considered to be one of the most primitive on the Baffin. The economy is based on the limited wage employment, hunting and welfare and the community is serviced weekly by air from Frobisher Bay.

Adult Education

An Adult Education Centre was first proposed for Clyde River in November, 1970. The main objective was to familiarize the adults with money management - budgeting and purchasing. This project involved basic arithmetic, money and measurement, store and post office services, the use of bank accounts, such as the

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[1] Reference to a "Challenge for Change" Film produced by the National Film Board about Community Action in Drumheller, Alberta. Report from Scott Cruttenden.

[2] Report from Bill Hoggarth, Adult Educator, Frobisher Bay, December, 1972.

Hudson Bay Store Savings Account facilities, income tax and various government services.

Catalogue buying was considered a relevant area and involved instruction in very basic skills such as: name writing and envelope addressing, completion of order forms, practice in measurement to ensure a correct fit for clothes and the return of unsatisfactory goods. In short, the course was designed to cover areas and problems frequently encountered by adult members of the community.

Financial problems were responsible for the delay of the program and it was over two years before an Adult Educator was placed in Clyde River. He was Larry Okkumalik, for two years an assistant Adult Educator at the Adult Education Centre in Igloolik. When he arrived in Clyde River in April, 1973, he spent time getting to know the people and publicizing the activities planned. Every home was visited during the second week and 33 people were enrolled for training in Basic English.

The project was explained to the settlement council. The educator's home was open to the community at all times and many people came to visit and talk about the project. Much time was spent with the older people who in turn encouraged the younger ones to drop into the centre and learn about the program.

The Adult Centre is now comprised of class-rooms and a library and is used as a 'drop-in' centre. For the non-academics there are a number of interesting courses such as carving, cooking, off-the-loom weaving and needlecraft.

Larry Okkumalik resigned June, 1974 and, because of the difficulty in staffing and budget restrictions, the Adult Centre in Clyde River remained closed.

FROBISHER BAY

Background

Frobisher Bay, named after Sir Martin Frobisher, who discovered the Bay in 1576, is located near the north-west head of Frobisher Bay in South Baffin. It was established in 1942 when a military base and gravel runway were constructed at the head of Koojasse Inlet by the United States Air Force. Further U.S.A.F. military development continued until the end of World War II in 1945. The major population increase occurred during the 50's when the Canadian Government established an Elementary School at Apex Hill, three miles from the air base, for those families who had settled in that community and who remained after the withdrawal of the military units. In 1970, a new multi-million dollar town-centre complex was constructed and the settlement became incorporated as a Hamlet on April 1st, 1974. The economy of the 2,360 residents is essentially a wage type with most people employed by government or contractors. The majority of the residents are Eskimo.

Adult Education

In the winter of 1967, the Canadian Department of Indian Affairs and Northern Development contracted Frontier College, Toronto, Ontario, to conduct classes in Basic English and mathematics in the Apex sections of the town. Michael Denker was the Adult Educator hired.

In September, 1968, George and Veronica DeMeule formerly Elementary school teachers and Housing Educators in the Arctic began work as an adult education team and continued until June, 1970. They worked with 32 students. Veronica DeMeule taught some of the students who were at the basic literacy level and, when these students had attained a certain literacy level, they then went on into George DeMeule's section for the more advanced work on tutoring in correspondence courses. Some buildings formerly belonging to the military were pulled together in the centre of the town to form the Adult Education Centre.

Some of these students were employees released for a day a week by their employers in Frobisher Bay for the purpose of improving academic skills. A report by A.D. (Al) Simpson, Arctic District Superintendent of Adult Education 1965 - 1970 reported:

> *"The most significant and far reaching program highlight of the fiscal year was the establishment of an Adult Education Centre at Frobisher Bay. The idea developed from the recognition of the fact that, in order to promote and in some cases hire Eskimo labour and staff, it would be necessary to upgrade the formal education of many. A vacant building was acquired and relocated in an area adjacent to the majority of the population. A teacher position and teacher were made available to the Centre and work began. Using the summer to prepare the materials and renovate the centre building, classes began in mid-September using facilities in the Federal Building. October saw completion of the centre to the point where two classrooms were ready for use. At this time the operation moved to the present Adult Centre building. By Christmas, the class load had reached a point greater than what could be handled by one instructor, and January saw the addition of one teaching position. The evening classes are being taught by five local community teachers on a contract basis.*
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> *The student body is made up of those on a day-release plan and full time students. The day-release students receive one day off from employment per week to attend classes without loss of pay but must give two evenings per week of their own time to qualify for being paid for the day off. The full-time students receive, if qualified by the selection committee, $5.60 per day for each day in attendance at the centre. The centre now comprises 4 classrooms, library, 3 offices and kitchen, lounge and storage space. 1969 - 70 will see the completion of the renovations.*
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> *In addition to the above, the following were also of some significance in the development of the Adult Education program:*
>
> *Adult Education Workshop (whole Branch Staff)*
> *Teacher Workshop (A/E Centre Staff planning)*
> *The increase in the number of Adult Education contracts throughout the regions and the increased interest in Eskimo Language classes."*[1]

Thirteen students enrolled for the typing course and alternated on the six typewriters available for the program. An Eskimo language course was given with nine attending. In September of 1970, the DeMeules changed back to teaching children in Grise Fiord and their place in Frobisher Bay was taken by Tony Moss-Davies, the Principal, Mary Lou Lubeseder and Max Rispin.

Territorial elections in 1970 were the basis for many discussions on the electoral processes; many people attended, resulting in a 95% turn out at the polls on election day. Mary Ekho became the first Eskimo Home Management trainee and took some academic skill courses at the centre.

During the winter of 1971 financial frustrations reduced the number of courses and students at the Centre, but basic academic training was carried on for 12 - 15 students, Eskimo Language twice a week for Kabloona, various home management meetings and leader training sessions with Mary Ekho, Home Management Trainee and Esther Calford, Home Management Consultant. The Frobisher Bay Adult Education Centre is called ILIVIK INARNUT.

Filmstrips and booklets were prepared by Tony Moss-Davies in English and Inuktitut, on a number of different topics including banking, voting procedures, and pension plans. A pamphlet on law was published and circulated by the adult education centre. It created a great deal of discussion, debate and comment. It contained information such as what is the law, where does it come from, explanations of the role of the lawyer, probation officer, court, police, information on arrests, improper arrests, search warrants, vagrance, drinking laws and so on. Max Rispin joined the Pangnirtung school staff in the fall of 1971, but Tony Moss-Davies and Mary Lou Lubeseder carried on as Adult Educators in Frobisher Bay until June 30, 1972.

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[1] Al Simpson, Superintendent Adult Education, Arctic District, Final Report on the Arctic District before transferral to Territorial Department of Education, April 1, 1970.

"REPORT OF THE PRINCIPAL FOR 1972 (Tony Moss-Davies)

I will dwell briefly on a synopsis of events at the Centre over the past twelve months and then state some opinions, comments and proposals.

During July and August 1971, the Centre was staffed on a half-time basis to continue the information employment Service. This appears to have been the first time that the Centre remained open during the summer to provide this service to the people.

During the month of August Mrs. Moss-Davies and I met with Unemployment Insurance officials in Montreal and thus made the first steps towards what was one of the most successful programs at the Centre this year.

SOME STATISTICS

Income tax:		
	Forms filled	160 plus
	Money returned	$36,000 plus
Unemployment insurance:		
	Claims	200 plus
	Money returned	$150,000 approximately
Jobs	Persons registering	846
	Total jobs taken	513
	% of persons finding jobs	61%
Crisis Centre:		
	No. of cases dealt with	78

In the four areas mentioned above we have dealt with 1284 individual cases.

The approximate Eskimo population of Frobisher Bay is 1350.

12 publications have been designed, translated and printed at the Centre and 2,000 copies distributed of each one.

Several V.T.R. programs were produced and distributed. (15)
Several radio programs were produced. (18)
One film strip was designed and produced here. (13 copies)
Eskimo soundtracks for filmstrips. (9)
Home Management cassettes. (5)

SEPTEMBER

Unemployment Insurance officials came to Frobisher Bay to evaluate the situation.

The sea-lift crisis encouraged 50 persons to attend a public meeting to see what could be done about this.

A two-week ticket agents course was run by Nordair Limited.

We made a video-tape for National Health and Welfare to assist them in their T.B. Protection Program.

The Co-op held a meeting at the Adult Education Centre but, in general, most of the courses were poorly attended. The day-release course which had been a qualified success last year began poorly. An open house at the Centre to inform people of the courses we could run attracted but 12 people. We continued our placement service and found 43 jobs for people between July 1st and October 1st, 1972. At this time we planned for a B.T.S.D. upgrading course and for the staff member to run this program. We were now down to two staff members, Mrs. Lubeseder and myself as Mr. Rispin had not been replaced. We were willing to run the B.T.S.D. program commencing in October provided that we had a staff member to do this course to allow Mrs. Lubeseder and myself to continue our work within the community.

OCTOBER

The B.T.S.D.[1] course commenced in October. However, we were extremely disappointed to find that no teacher had been provided. This meant that the time that Mrs. Lubeseder and I could spend with the problems and the people of the community was drastically cut. We suffered drastically from the lack of staff for the employment service. We continued with our Unemployment Insurance program but found that the Eskimo people suffered from a lack of information. We published a number of sheets in Eskimo Syllabics to overcome this problem. There was little response for evening classes but we went ahead with our Eskimo Language program.

We found that it was practically impossible to go ahead with the plans which we had made last year due to lack of staff at the Centre and, unfortunately, one of the critical aspects which suffered at this time was the setting up of the Advisory Board which had worked so well last year.

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[1] B.T.S.D. - Basic Training for Skill Development. A course in the improvement of academic skills subsidized by Canada Manpower.

Tony Moss-Davies met with the Housing Association regarding the establishment of home-management programs on cassette tapes. The film strip which was produced at the Centre on voting procedure was returned to us.

During this month we produced the "Listening Post" in the absence of the regular editor and unfortunately this was the last Listening Post that was produced at the Centre.

The day-release course continued to be poorly attended.

The Eskimo University held a meeting here and the Canadian Armed Forces scouts also utilized the Centre.

The copper enameling class used the Centre for two or three days and we arranged for them to use more adequate facilities at the High School.

We ran a course in English for French Canadians which, while not well attended, did show significant academic improvement.

Our major concern during the month of October and possibly throughout this year at the Centre was the policy decision made at the end of October by Head Office in Yellowknife. Due to the shortage of staff at the Centre it was felt by Mrs. Lubeseder and myself that we should run the upgrading program on a half-time basis only to allow us to continue with our vital work in and for the community of Frobisher Bay. Of the 15 students that we had on the B.T.S.D. course, 14 were from other settlements and but one student was from Frobisher Bay. Mrs. Lubeseder and I felt that our prime responsibility was to the people of Frobisher Bay and thus I took the action of cutting the B.T.S.D. program in half to allow us to deal with the community. We were ordered to continue the B.T.S.D. program 7 hours per day and were told that the B.T.S.D. program had priority over all others, that the day-release program was next and that our responsibility to the community were not priorities.

We were both most upset by this decision and policy and I made enquiries as to whether there was any possibility of this policy being changed to allow us to work in and with the larger community of Frobisher Bay. I was informed that there was no likelihood of this policy being changed. Due to this policy I felt that the programs which we saw as being vital and necessary in Frobisher Bay would not be accomplished and that I would be totally ineffective at the Centre in assisting the people of Frobisher Bay. Accordingly because of this restriction policy I requested a transfer to a position where I could be of more use to the community.

NOVEMBER

Despite the fact that we had no staff member again the B.T.S.D. program continued.

A skidoo course was run at Ikaluit Hall by the people of Bombardier Ltd.

The day-release program continued with slightly improved attendance and the Eskimo language course continued on Saturday mornings.

The Unemployment Insurance situation in Frobisher Bay continued to improve.

The Boy Scout Leaders held courses at the Centre and an Eskimo ladies course was attempted.

We had again attempted to obtain a viable home management program for Frobisher Bay but with little co-operation or success. It is our strong feeling that it is essential to have a full-time home management person established in Frobisher Bay.

I have suggested two areas of concern for research which I felt would have helped the people. I mentioned in my report my dismay that these areas were not followed up or discussed with me.

In December the core programs of Job Information and Unemployment Insurance continued and the B.T.S.D. upgrading course also continued. After 2½ months of request we finally managed to obtain the services of Mr. Don Crosby who joined the staff of the Centre on December 15th.

The day-release program continued with poor attendance and the Eskimo course ceased while Archdeacon Whitbread, the instructor, was out of town.

The Recreation Committee held a class on decorating and the Boy Scouts Leader continued to use the Centre for their course.

JANUARY 1972

The B.T.S.D. program continued under the direction of Mr. Don Crosby. This enabled Mrs. Lubeseder and myself to spend more time on the Community based programs at the Centre. Our interpreter ran a four week course for ladies in the Annex and our day-release course discontinued because of poor attendance.

We attempted to start a photography course for which we had 18 inquiries. However, only 3 persons turned up when the course was to be given.

The Eskimo Language course was not run this month and the typing course which we had planned for the Fall started. However, it had to terminate after two weeks because of sickness of the instructor.

During one of the weeks at the Centre we counted the number of telephone calls which we received and made and came up with a total of 133 phone calls. Eighty per cent of these were phone calls requiring information or assistance. We also started a new program during this month which has become known as the "Crisis Centre". A better name would probably be the "Citizens Advice Bureau" as we offer assistance in all areas to any people who wish it. While realizing that we are not experts in any field we did realize that through our contacts in the community we were usually aware of agencies or people who could be of assistance to others in need. We must state that this Crisis Centre has been most successful.

We sent video-tapes to some of the settlements and have been doing this throughout the year. We use one evening for video-taping messages from people in Frobisher Bay to a particular settlement in order to facilitate communications between Frobisher and the settlements. We spent some time this month planning a banking film-strip which unfortunately has not yet been completed. The Home Management tapes which we did at the request of the Housing Association were completed. We did one successful dub of these at the Centre which was given to the Housing Association and about which we had had no comment. Unfortunately the other cassettes were not well done and we have not had time to re-do them.

FEBRUARY

As there is no permanent position for an interpreter or for an Eskimo at the Adult Education Centre, despite the fact that we have asked several times for this, we have had some difficulty in keeping interpreters. During the first two weeks of February we had no interpreter and it was practically impossible to function in the areas in which we had to function. All programs were therefore very slow during the first two weeks of February.

The B.T.S.D. program continued, as did the U.I.C. program.

We had some excellent response from our publication on Banking and we heard from Pangnirtung that the film-strip which we had made in Eskimo with an Eskimo sound-track was extremely well received by that community.

We participated in the initial development of the Emergency Shelter which was brought before Council some month ago and the Centre was used by the medical staff of the hospital and the psychiatric team.

The Crisis Centre continued but we found that we had to spend much more time on this service than we had originally thought.

The public meeting of the Hamlet Council to discuss Adult Education was cancelled due to a lack of interest.

MARCH

March, of course, is the Income Tax Month and during this period over 160 people were helped and over $36,000 was returned to the community in overpaid taxes.

The B.T.S.D. course was completed. As previously stated, only one person was from Frobisher. We feel that many of the students who attended were not really interested in their academic work but were more interested in having a trip to Frobisher Bay. We feel that we were able to help many of the students particularly by acquainting them with jobs that were available and helping them make decisions for their future.

A Basic Industrial Skills program was started. We felt that it was the wrong time to run this type of program, but that it does have some potential for the future.

The Eskimo language course which had started again in February finished in March as the Archdeacon was likely to be out of town for some time.

A Home Makers course run by the Department of Social Development had one session only.

A meeting for the local Mental Health Association was held with relatively poor interest and attendance.

We feel that we did an extremely poor job on acquainting people on electoral procedures. During the last Hamlet election we did several radio programs plus fliers which gave assistance to the candidates. Unfortunately this year we did not do this and feel that this was definitely a mistake on our part.

A business education course commenced at the High School.

A Nursing Conference was held at the Adult Education Centre and the Hamlet Council held a public meeting with regard to the dog problem in Frobisher Bay.

APRIL

During the month of April we held two evening courses - French and Sewing which had no Eskimo people attending.

The First Aid course was held at the Centre and the Housing Association also held two meetings at the Centre.

The Continuing and Special Education Conference was held here.

The Business Education course continued with 12 students and meetings were held with the Arctic Institute of North America and Mr. Andrew Cowan, Head of C.B.C. Northern Service.

The Crisis Centre dealt with problems in Social Development and National Health and Welfare contract positions.

Meetings were also held with Mr. Tagak Curley, President of Inuit Tapirisat of Canada with whom we now have an excellent working relationship.

The Basic Industrial Skills course continued as did our work on U.I.C., Income Tax and the Crisis Centre.

MAY-JUNE

French, Sewing and Business Education continued during these months.

The Centre was closed in the mornings as there is not the demand for service during these months that there is in the winter.

Last year we spent this time in the morning in preparing programs for 1971 - 72 (this year). Although we were not able to fulfill all the programs planned, it can be seen that this time was well spent last year by the fact that we have had a much more successful program this year.

This year we have not been able to plan because of the many rumours that we were all to leave the Centre and Frobisher Bay. We spent the time in producing the booklets which have been recently distributed. Mrs. Lubeseder has been kept very busy with unemployment problems in Frobisher. Tapes and radio programs were done.

Canada Manpower seemed to be uninterested in providing the job service which we have done for the past year or so.

June continued much the same as May, with some pressure on completing the programs we started.

In June, I was informed that my position at the Centre had been reclassified and on the 20th of June my resignation was requested. Mrs. Lubeseder will not be here next year and neither will Mr. Crosby.

ADDENDUM

In June of 1972, the "Survey of Education" was presented to Territorial Council. Some statements were made with regard to Adult Education:

> "At the present time adult education suffers from the stereotype of emphasizing academic learning directed only towards employment."

In Frobisher Bay we have attempted to develop other areas.

> "Special request for information on law and legal proceedings, mechanics of government and electoral processes, oral expression in English and the native languages, information on jobs and career counselling and consumer education are continually being made."

In Frobisher we have done all these things already.

> "Films on any topic, records, cassettes (and cassette recorders) providing instruction on the subjects of interest to them (in English or their own language), Library facilities and a neighbourly social drop-in Centre should be available. These are all functions of an Adult Learning Centre which serves as an information-giving and recreation function."

These have begun already to establish in Frobisher.

The Survey is proposed as the direction in which Adult Education should go in the future. We, at the Centre in Frobisher Bay, are already well ahead with these programs and I believe that this indicates the success of our programs we have developed over the past two years.

COMMENTS

During my two years of working with the Inuit of Frobisher Bay I have come to realize the difficulties facing many of the Inuit. We have started a Job Information Service, an Unemployment Insurance service, a Crisis Centre, we have made videotapes both for Frobisher Bay and other settlements, we have helped with tax returns, we have made a film-strip, we have made tapes both for the Settlements and Frobisher Bay, we have done radio programs, we have produced publications on temperature factors, banking, hunting, U.I.C., catalogue buying, welfare, Canada Pension Plan, the Law and have circulated all this in the community as we found out that people preferred to obtain their information this way rather than coming to formal courses. We have changed from dealing only with Inuit who can speak English and who want to come to courses to deal with as many as 100 Inuit a week on all kinds of problems. We have made ourselves available to the community at any time for any problem.

We have tried to get as much information out to the Inuit as we can so that they can make their own decisions based on adequate information. We have done much in the community but we do not feel that we have been able to do enough. One example is that we have brought approximately $150,000 to the people of Frobisher Bay in the past year through our help with the tax returns and the Unemployment Insurance information. We cannot assess our impact upon the lives of the people that we have helped obtain jobs.

WE HAVE DEALT WITH OVER 800 CASES ON AN INDIVIDUAL BASIS IN THE PAST 10 MONTHS.

I do not feel that we have had the support which we deserved for the programmes which we wished to run. For four months of this year we had only 2 staff members at the Centre. For the other 8 months we have had 3 people working at the Centre. I have asked many times for an increase in staff as Frobisher Bay is the largest Eskimo settlement in the Eastern Arctic and has over 2,100 people in it. Yet we have only 3 staff members to serve all these people. Pond Inlet, with only 450 people, also has 3 staff members. I have asked for other positions which I wanted to fill with Eskimo people. We were not allowed to have anybody and we had to use money which was set aside for programmes to hire an Eskimo at the centre. We could not do without the Eskimo interpreters that we have had, and yet these positions are only casual and the maximum amount of time that the interpreter can be hired for is six months.

It may well be that The Adult Education Centre in Frobisher Bay will become a Centre to serve the whole of the Baffin Region for special programmes. This would seem to me to be a good idea, however, it is not a good idea if there are not people hired in Adult Education to look after the special needs of the people in Frobisher Bay. Lots of money and time is being spent on upgrading and this is right. But the ordinary Inuit in Frobisher Bay have very little money spent on them on programmes that they need and this is wrong. I feel that the Inuit people who do not speak English have a right to information and courses in their own language and help in day to day things which are very difficult to understand.

It takes a long time to produce booklets and radio programmes and other things in Inuktituk but we must do this if we are to really try to inform the Inuit people what is going on. It must be realized that with our low staff we have had to fit these important things between other items that we are doing.

It is obvious to me that the idea of service to the community at large has a very small priority as compared to other things. An example of this is the budget which I was told for next year would be $50,000 for upgrading and training on the job and only $14,000 for all other programmes. It should be noted that out of this $14,000 we have to pay a full time interpreter who unfortunately is only in a casual position for six months and also a part-time secretary to be able to continue with the day to day work of the Centre. When all these things have been paid for and the pre-employment carpentry course has also been taken out of the $14,000, only approximately $2,000 would remain for all other programmes. When you understand that the instructors costs for a 20 week course of 2 lessons per week cost $680 you can see that this $2,000 is extremely inadequate for the programmes for Frobisher Bay.

It must be realized that budget determines what programmes will be run and it must be obvious that with such a small expenditure of money and so few staff the Adult Education programme in Frobisher Bay suffers very greatly because of this.

We think that Adult Education should inform the Inuit people about more things and help them take advantage of programmes if other people will not. This is what we have done with Unemployment Insurance and Job Information. We have been trying to get Unemployment Insurance to take over up here themselves and we have tried to get the Canada Manpower Centre to come over here to do Job Information. Then we can start to do other important jobs in the community that have not been done but which we have no time to do because of the small number of staff that we have here. Just the Job Information programme takes over 200 hours a month and anybody who takes it over in our place must spend at least this amount of time on it if they are to give proper service to the Inuit people of Frobisher Bay.

In the past two years we have come to know many Inuit in Frobisher Bay and have enjoyed working with them. I am very scared that the Adult Education Centre will not pay any more attention to the ordinary Inuit People.

Many people have helped me at the Adult Education Centre. Mrs. Lubeseder and Mr. Crosby have been very good to work with and I am sorry that they too are leaving. It takes a long time to get to know people and to let them know you. When I came to Adult Education two years ago we had many problems because we didn't know the people of this town and they didn't know us. I think it is very silly of Adult Education to have a complete changeover of staff at the Centre and think that this should not be done. I am not sure of what is going to be done at the Centre and I don't know what will happen next year. I have not been told or asked about this. Most of all I thank my wife, Geela, who has spoken to many Inuit to see what the Adult Education Centre should do and who has done much to decide which programmes would help the Inuit people most. I do not think that I could have done anything at the Centre without listening to what she as Inook thought should be done.

Last year I made some recommendations to Council and I am very sorry that there was no discussion about these and that they were not carried out because I believe that many of the problems that we faced in the past year and which we face now could have been avoided if these things had been talked about.

STRUCTURE

I recommend that the Council take over the responsibility for the administration, budget and staff of the Adult Education Centre.

I recommend that the Hamlet should set up a Board to be responsible to the Council for the Centre.

I recommend that this Board be in complete control of the Centre responsible to the Hamlet Council.

I recommend that the Principal be responsible to the Board set up by the Hamlet Council and that he be appointed by them.

I recommend that the Council look at the functions of the Adult Education Centre and determine which staff are most suited for the carrying out of these functions.

I recommend that the staff of the Centre be Eskimo.

I recommend that the Adult Education Centre under the Hamlet Council work in close co-operation with the Department of Continuing and Special Education of the Government of the Northwest Territories.

PROGRAM

I recommend that the aim of all programs at the Adult Education Centre be to serve the needs of the population of Frobisher Bay.

That the programs enable the Inuit to obtain an understanding of the functioning of the society in which they live without forcing them to become Kabloona.

Information, rather than propaganda, be the aim of an extensive Audio-visual program.

I recommend that Social Development and Adult Education combine their resources at the Adult Education Centre to provide an efficient, combined, people-oriented service to the people.

I have very specific recommendations regarding programs which are too numerous to mention at this time.

Finally, my thanks to the people of Frobisher who have given me their support and trust in the past two years.

In September, 1972, Doug Green, Adult Educator, Pond Inlet, came to Frobisher Bay as the adult educator. Bill Hoggarth, Adult Educator (Frontier College) from Pangnirtung joined the Frobisher Centre as the Communication Specialist, making audio/visual aids for the use of the adult centres in the Baffin Region. Rose Kelly and Jacob Partridge were Eskimo assistants in the various classes. Statistics for the Fall of 1973 provide a sampling of Centre Activities during the period 1973-74:

Art classes - ceramics, drawing, painting	16
Eskimo Language Classes, phase 7 (3 groups)	37
English (conversational)	23
Northern Sewing	9
Typing & Office Practice	11
Total	110

In June, 1972, Mary Ekho graduated as a Home Management Development Officer and married David Wilman. In November, 1972, Hannah Kilabuk joined the staff as a Home Management Trainee and contributed to, as well as learned, elements of the Home Management Program. She used the kitchen and a special room in the Adult Education Centre as training areas for teaching the ladies home management techniques.

Bill Hoggarth helped the Home Management staff prepare video tapes and other audio/visual aids in the Eskimo language and the English Language for circulation around the Baffin Region. Some of these were: Alcohol education seminar, Health education workshop, Winter Games audio tapes, law course sessions and various special subjects such as income tax, electoral processes, unemployment insurance, preparation of orders for sealift, Home Management, Eskimo (Inuktitut) Language, English as a Second Language, and academic improvement skill programs. These tapings continued through 1973 and 1974.

In March 1974, Doug Green reported as follows:

> *"The course is designed to give the trainee some work experience, as well as upgrading which they would encounter in a B.T.S.D. program. Basically speaking, the trainees spend about half their training hours on the job and the other half working at basic mathematics and basic English, with considerable emphasis on communication skills. When they are in the centre the trainees work at the individual level, and primarily on semi-programmed materials. While they are on the job they fit right into the work situations depending, of course, on the skills which they bring to the job. Follow-up with the employer ensures that skills and knowledge which are lacking on the job can be emphasized during the classroom phase."*[1]
>
> *VIDEO PROGRAMS - BILL HOGGARTH*
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> *"The dressmaking tape mentioned above was produced in November. The finished program runs fifty-six minutes. A 20-minute discussion of fabric cleaners was made to accompany the program. The discussion was dubbed from one of the tapes made during Mary Wilman's dressmaking course in Frobisher last month. Mary Wilman was to use the tapes in Pangnirtung during a follow-up course but Nordair did not ship the supplies she needed and so her activities were restricted to working with the local leaders. Feedback on the tapes was therefore not forthcoming, and will have to await the completion of a similar course being run in Igloolik at this time by Esther Calford.*[2]
>
> *Esther Calford made another tape for her course with the help of Rosie Kelly and Hannah Kilabuk. The tape demonstrates in English and Inuktitut, how to make broomstick lace. Running time: about 22 minutes.*
>
> *Ken Briscoe of Recreation Division asked for a taping of novice curlers being instructed in Inuktitut. He is trying to get more Eskimos playing the game, which has been mainly a Kadloona sport. Three evening sessions were held, and it was planned to tape each one and replay them for the beginners to see their mistakes and their improvement. But at the first sessions, all of the people who showed up had played the game before. They ended up just shooting rocks, no instruction was given. Ken and I agreed that it would serve no purpose to tape the remaining sessions if they turned out like the first one.*
>
> *It was decided to produce extensive election coverage materials; a booklet on government and electoral procedures, a sound-track on cassette to accompany an NFB filmstrip on the same topics, a booklet on the campaign platforms of the three N.W.T. Federal candidates, and a 30-minute videotape, in English, of interviews with the candidates. The printed material, translated by Rosie Kelly, was distributed to all settlements except Port Burwell and Lake Harbour. The audio-visual material was distributed selectively, with the adult education centres receiving top priority. Filmstrip cassettes went to Cape Dorset, Clyde River, Grise Fiord, Arctic Bay, Pond Inlet-Resolute Bay, Igloolik-Hall Beach, Pangnirtung-Broughton Island, and to Frobisher Bay. Six video tapes were sent to Dorset, Clyde, Arctic Bay, Pangnirtung-Broughton, Igloolik-Hall Beach, Pond Inlet-Resolute. The master was used in Frobisher. Initial feedback from the settlements (Pond and Pang) has been encouraging, but Frobisher is another story.*
>
> *Announcements were made over CBC radio for two weeks before the election inviting residents to the centre on four evenings. Rosie Kelly was on hand to do simultaneous translation of the video-tape. Not one person showed up. My conclusion is*

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1 Monthly Report, March, 1974, Doug Green.

2 Esther Calford was the first Regional Home Management Consultant for Baffin Region (1969-73). She died in Pond Inlet, Jan. 27, 1973 when she walked into a whirring plane propeller in the dark.

that situations of this kind will continue until we have a community developer on staff identifying local needs and developing community-oriented programs involving the centre.

One other video-tape has been produced, three others edited and dubbed. An introductory tape on heavy equipment operation was made for Peter Anamiaq, roving settlement instructor. Two short dubs of home management material were put together for Esther Calford and Elise Attagutaluk. The Pangnirtung hamlet council requested an edited version of a three-hour council meeting for Local Government in Yellowknife.

In the works are:

1. *A 60-minute tape of the Territorial Council.*
2. *A 60-minute home management tape on dressmaking from commercial patterns. Mary Wilman, with assistance from Rosie Kelly, demonstrates the steps to be followed. Included will be excerpts of footage shot during Mary's recent course on dressmaking. Settlement women should be able to learn dressmaking from patterns by viewing the tape.*

Rosie Kelly is putting conversational Eskimo onto Language Master cards for students in Archdeacon Don Whitbread's lessons, but could be of interest in the settlements, where several language courses seem to be getting started. At this point I'm not convinced the Frobisher students are taking the class seriously, so if there was not much interest in a pilot tape the series would be discontinued, unless the settlements requested that it continue.

The Chinese Jade exhibit from the Royal Ontario Museum was on display at the centre for a week. Rosie translated some information about the jades from which we made two audio cassettes. One of them was dubbed for continuous play in the exhibition room, the other was to accompany a slide presentation. Turnout in Frobisher was typically light, apart from school groups, but Hugh Wylie reports that the Inuktitut cassettes were valuable in Pangnirtung, the first settlement on his Baffin Island Tour.

A time sheet has been kept on each piece of hardware in use at the centre since October 1. The reasons for this are:

to indicate which equipment is giving us best service and thereby a guide to future purchasing.

to indicate approximately how many hours of equipment time are needed to produce one hour of finished programming. For example, previewing, editing and dubbing the Pang council tape required fifteen hours, spread over two weeks on a time available basis.

IGLOOLIK

Background

Igloolik is situated on Igloolik Island near the eastern entrance of Fury and Hecla Strait. The first person to visit the Island was Thomas Button in 1613. The island was also the wintering site of Parry's expedition in 1822-23 and subsequently visited by the fifth Thule expedition in 1921-24. Evidence exists on the island that it has been populated since the last glaciatian about 2000 B.C.

The population of 563 make great use of the rich supply of fur and sea resources including walrus and seal. The increase in population exceeds the availability of the area to support them. An ever increasing proportion of economy is therefore of a wage type through employment with government etc.

Adult Education

The first full time Adult Education classes in Igloolik were opened in February, 1971. The Adult Educators were a husband and wife team, Fred and Donna Hunt, hired through Frontier College, Toronto, Ontario. In their summary report of the winter of 1971 on this first venture into community Adult Education the Hunts made the following comments:

"We came to Igloolik five months ago, excited and fearful. We were excited by the new experience we knew was waiting for us two thousand miles away, on a tiny island in the Arctic. We were fearful of the task which was before us, to teach English and Mathematics (and anything else that was requested) to a people who belonged in another culture and who, in some cases, spoke no English.

What did we find in Igloolik? We found a bright and active people eager to learn and eager to be our friends. The people of Igloolik made it very easy for us. They showed us in numbers and by their enthusiasm that we were wanted and needed, and no one could fail to respond to a reception such as this.

A couple of months before the Hunts arrived at Igloolik, a questionnaire had been sent around the community by Jack Waye, the Principal of the Territorial Elementary School. This questionnaire asked people for their ideas on what subjects the adult night classes should cover. The great majority of the older people said "Oral English". In addition to the regular day classes, Fred and Donna Hunt with two Eskimo Assistants, Joe Krimmerdjuar and Simon Awa held classes five nights a week for fifteen weeks. Out of thirty-five students enrolled for evening oral English instruction, thirty people attended regularly. They ranged from twenty-one to fifty-eight years of age.

Buildings for any purpose are always scarce in the Northwest Territories. In Igloolik the only building available in February 1971, was an old, weathered, green colored, battered G.P. Hut. The students moved in some old chairs, and desks from surplus in the settlement warehouse, put up a sign and prepared to attend activities in what became the "Igloolik Adult Education Centre". They built shelves and tables and took turns at clean-up every day.

This group of 25 day students ranged in age from 16 to 28 years of age. These students were unemployed and at loose ends in the settlement except for some hunting and fishing activities whereby they obtained food for their families.

Initially they were shy and reserved but came regularly to class and most of them applied themselves to the task of learning. These young men and women were limited in their ability to express in English. Under the stimulating and encouraging methods used by Fred and Donna Hunt the students were soon taking part. Although shy and reserved at first, they gradually gained in confidence enough to take part in discussions and venture into the interesting field of written compositions.

There were 87 days of classes in the first program and the average attendance of the 25 students was 74 days. Two students, who were not able to attend classes at the Adult Centre, worked on Math and English books at home and were visited by Fred or Donna Hunt twice a week.

Extra-curricular projects consisted of construction of shelves for a lending library and soliciting donations from the community of books for the library which the class has subsequently catalogued. They set up a system whereby the rest of the settlement has access to the library. Another project in which the class participated as a whole was the gathering together of materials for construction of a wind speed indicator.

Two design contests were held, one of these was for a sign for the building to read "Igloolik Adult Education Centre" in Eskimo and in English; another was to choose a design for a crest to be made up for all those who complete the program.

Knowing that they could not close as many gaps as they wanted in short learning experiences, the adult students were beginning to worry whether or not there would be a continuation of the program in 1972. They believed these classes needed to continue for 2 to 3 years to be effective. The students wrote about it to many officials including Commissioner Hodgson. During his annual visit to all settlements in the Baffin Region, Commissioner Stuart Hodgson with a party of 12 stopped off in Igloolik, November 22, 1971. As he stepped off the plane Commissioner Hodgson saw some of the students with crests on their parka sleeves reading "Igloolik Adult Education Centre". His first words were "Don't worry, girls, you'll have your Adult Education Centre in Igloolik next year, don't worry". The Commissioner commended the people for advising the government of their wishes. Through this incident the people have learned that democratic government is subject to influence by the people.

Night Classes

The night classes were held five nights a week, Monday through Friday, from 8:30 p.m. to 10:00 p.m. with a brief coffee-tea break. With an original registration of thirty-five people, attendance ranged from twenty-five to thirty-five people, with an average attendance of twenty-eight people. The Hunts reported:

> *"We hold the classes where we live, in the new hostel; one group meets in the kitchen, and the other meets in the living room.*
>
> *Five of the night students have one or two years of formal education. They are working in the Mott Basic Language Skills program. The balance of the night students speak no English. At their request we are emphasizing oral English.*
>
> *These people have had some previous experience with a phonics approach to reading English. The wife of one of the R.C.M.P. officers stationed in Igloolik a year ago held English classes. Many of our students seem to have picked up an ability to read (but not understand) English words. We have begun with an oral English practice approach coupled with some reading. We are now preparing to introduce writing with the use of workbooks from "Introduction to Canadian English" and "Learning the English Language".*
>
> *We endeavor to make the classes fun. Coming to English classes every week night seems to be becoming a part of their social life. The people seem enthusiastic and there has so far been no drop off in attendance. We occasionally show films to the whole group with one of our day students offering a dialogue in Eskimo to accompany the film. This also they seem to enjoy.*
>
> *Community Acceptance*
>
> *Through the day class and the night class we work with at least fifty Eskimo people every day of the week, and through these fifty we get to know many more: their husbands, wives, mothers, fathers and children. For us this process has been a great help in that we have got to know a large number of people in the community personally, and in a very short time. Also since we teach the younger people in the day and the older people at night we have not become identified exclusively with either group. Our oldest child attends the Day School and through his contacts brings us together with still more people.*
>
> *We consider that the younger students we teach during the day are beginning to feel confident about their relationship with us. We find they are coming to us more and more frequently with their personal problems, and inviting us to visit their homes. Fred is being asked to go on hunting trips with the boys in the day class and Donna has just been invited by one of the night class participants, Martha Nasook (wife of the Anglican minister), to join a weekly sewing circle group.*
>
> *We have been encouraged by the community's acceptance of us thus far and they seem to be accepting us more and more each day.*

When Fred and Donna Hunt first started work in Igloolik in February, 1971, they were plunged directly into teaching six hours a day and night school classes every evening, and had little opportunity to extend their contacts with the community. Fred and Donna made use of the month of August to establish more clearly their availability as resource persons to community groups and organizations. Donna spent a great deal of time in individual visits to homes in Igloolik, visiting all students from last winter's day and night classes to present them with Frontier College certificates, crests and engraved pens. She discussed the curriculum for the coming year with former students and ways in which coming classes could be improved. Fred and Donna Hunt established closer ties with community leaders, representatives on the settlement council and offered their assistance to other groups. A continuation of the daily academic upgrading and evening Oral English classes was asked for as well as short information courses on money management, civics, income tax and unemployment insurance.

The old G.P. Hut was replaced by a former pupil residence which had become available. The adult classes had the use of the second floor (1971-72) while the Territorial School made use of the two rooms downstairs for the grade 8 class. Students helped renovate the top floor to make it suitable for adult classes.

Frustrations mount and multiply for anyone working in adult education and human development work. This was true for Fred and Donna Hunt, as well, but occasionally something like the following which happened in January, 1972, comes along to brighten their days considerably:

> *"Sometimes when you are very tired and frustrated by the fact that things don't seem to be going right, you wonder if you are really accomplishing anything at all and if all this work is really worth it. Then something happens, like happened last Friday night, you lose all your doubts and you say to yourself, "Wow!, it is worth it".*
>
> *We had stopped into Rudy Lidstone's (Industrial and Game Officer in Igloolik) to see if he could use on of our students for one afternoon a week to give that student some job experience. Rudy told us about one of our students whom he had known for two years. He had worked with this boy many times but they could never communicate. When this boy came to his house, he would talk a mixture of Eskimo and a smattering English but they could never really understand him. The boy never visited, he would just get what he had come for and leave.*
>
> *Rudy said the boy had come to his house one day last week, just to visit. He stayed for four hours and spoke English for the whole four hours, and Rudy and his wife and children understood every word he said. This student started with us in October. He works very hard in school and I can't put into words how good it felt to hear this testimonial from the Lidstones."*

The Tamatta Club, a youth group which originally encountered opposition from some elements in the community gradually became accepted by Igloolik. The "Spades" played on Saturday nights to a packed house. The older people came to see that nothing objectionable went on at the Tamatta Club and continued to come and enjoy themselves. The young people are very careful not to do anything that the churches or the older generation will find distasteful. They refuse to admit anyone who has been drinking. There are no dark corners to which young people can go off and they stop sharp at 12:00 on Saturday night.

> *"Igloolik has always attracted researchers of various disciplines and interests. Two scientists who have been coming for the past 5 years (up to 1971) were Dr. David Hughes, archaeologist, Head of the International Biological program from the University of Toronto, and Evelyn Latowsky. When young people of Igloolik were interviewed by them in the summer of 1970 they noted that the youth were bored and dejected. When some of the same people were interviewed in January 1972, there was noted a distinctive change in attitude. They were pleased with the organization of the Tamatta Club and that the former breach between the generations was being healed as young and old enjoyed themselves together."*

The Hunts set up some Public Health Classes taught at night by nurses from the Northern Health Nursing Station. The first class was concerned with baby bathing. There were twenty-four women in the settlement with small babies and they were all invited to come. Jackie (one of the nurses) did the bathing, and Annie, the interpreter from the nursing station translated. Samples of baby powder and soap were distributed and coffee and cookies served.

Conversational English classes were attended daily by seven to eleven ladies who came regularly. English was becoming more spontaneous by the end of May, 1972. In the second week of May, Fred and Donna Hunt took this group on an afternoon outing by snowmobile and komatik. The rule was that they must try to speak English all afternoon. The ladies built a windbreak and rolled up a kerchief, made tea, used an old frying pan which they had found and tried to play baseball. They had a great time trying not to speak Eskimo.

> *"Just as we were leaving Martha Nasook and Rebecca Pappak came up to Fred and said in English "We are happy". Fred replied "We are happy, too", and we went home feeling the afternoon had been a success. Whenever the ladies can't come to school they have their children phone us to say "My mother won't be in school today". However, for the first time the other afternoon Rebecca Pappak herself phoned and said in slow, precise English, "This is Rebecca Pappak, I am not going to school today, my baby is sick".*

We talked with the ladies for a couple of afternoons about what they thought we could be doing to reach more people in the community. One thing we talked about was the fact that there was local news (Midnight Sun) in syllabics and Territorial news (tukswiksat) in syllabics. Consequently, the now English speaking and reading people have no real idea of what is going on outside of Canada and the Territories. They thought a newsletter in syllabics about World events would be received with enthusiasm.

The ladies wanted more recipes, knitting patterns and general information.

Donna Hunt and Larry Okkumalik, Assistant Adult Educator, had some informal and chatty conversations with the ladies who, for the past 16 months, had come regularly to class, and had worked hard at the difficult task of learning English.

Susan Angutatuk

"When I go to the hospital to have a baby, or my child is sick, every time I want to say something, I have to find an interpreter. I don't like this, I want to be able to say it myself."

Letitia Kadlutsiak

"When I go to the nursing station with my children I want to talk to the nurses."

Rebecca Najugak

"When a teacher or another white person phones my house and my children are not home I don't understand what they want. If they ask for Dinah or one of my other children I can't tell them where they are. I want to be able to understand."

Martha Nasook (wife of the Anglican Minister)

"There are three things which make me want to learn English. The first is that I get letters asking for kamiks and parkas to be made, and I can't read them. The second thing is that Nasook gets letters from other ministers all over the world and I want to be able to read those. The third is that I would like to have a close relationship with the white people but I can't understand them and they can't understand me."

The Eskimo Language class went very well. Fifteen people registered and paid the fifteen dollar tuition to Rev. Noah Nasook, who taught the class Monday and Wednesday evenings and Saturday afternoons. Students were enthusiastic about this class and Rev. Nasook's teaching.

In the fall of 1972, Fred and Donna Hunt were transferred to Pond Inlet and their place in Igloolik was taken by another teaching team from Frontier College - Michael and Ellie Denker. Prior to coming north they had a week's orientation in Ottawa with staff from Algonquin College, Frontier College and officials in the Department of Manpower and Indian Affairs. The assistant adult educators Simon Awa (now in Pond Inlet) and Larry Okkumalik from Igloolik took part in these sessions also.

Adult Educators Michael and Ellie Denker came into Igloolik during the week of October 12, 1972 via Hall Beach, 50 miles away where they were weathered in for five days. Karl Kristensen, the new Assistant Superintendent of Education for the Baffin Region took them along to a meeting of the Educational Advisory Committee. Mr. Kristensen conducted the meeting in Eskimo. The entry of the Denkers into the community was helped by their introduction to the community by Rev. Noah Nasook, who had taken Basic English instruction from Michael Denker when he had first taught adult day classes in Frobisher in the winter of 1967.

Federal Election campaigns were in full swing and the Denkers used a half-hour video tape prepared by Bill Hoggarth, Adult Educator, (Frontier College), Frobisher Bay, on the 3 Federal candidates of the Northwest Territories plus a film strip about the governmental process with a cassette tape in Inuktitut. About 100 people showed up for a public meeting to discuss the forthcoming elections.

The community library started by Fred and Donna Hunt in the Adult Centre had now (December 1972) become the Territorial Community Library through the co-operation of Miss Pat Smith, Territorial Librarian in

Hay River. Joanna Nutararareaq, sister of one of the adult education students, had been selected to take a Librarians course in the fall of 1972 and will be in charge of the 300 books regularly circulated through communities by the Territorial Library system. The Library had become an important feature of the Igloolik Adult Centre.

> *"Time is punctuated by an occasional Nordair flight, Sunday services, a death, a hunter bringing in an especially large polar bear. Adults come to work and school late. Everybody's watch is different but it doesn't seem to matter. Problems are not discussed until they are imminent."*

> *"The older inhabitants seem to expect to be told what to do and what is next, at least in the area of community affairs. And this is what might be expected of a community which is less than 20 years old. Perhaps if these people had been given the decision making powers from the first, things would be different today. So much has been done for these people. Perhaps we should let them do some things for themselves."*

Mike and Ellie's Objectives

> *"Seeing the needs of a community and having a community articulate a need are two very different things. Presenting a solution to a need, in effect, deprives the community of the real need to exercise its ability to find its own responses.*
>
> *We like the model of an animator in Igloolik, to be a resource, to stimulate thought and imagination by the introduction of new ideas and processes, and to encourage the communication of factual information: these we consider to be some of the most important things we can do here. Our rule is not one that can be hung up at night like a parka."*

Summary of Activities (December 1972 - April 1974)

December 1972

Basic training for Skill Development (B.T.S.D.)

In this class in December 1972-73 there were: 3 primary; 5 intermediate and 11 advanced. Mike and Ellie Denker and Larry Okkumaluk, assistant adult educator, ran these classes. Poor attendance in December but "curiously we had 100% attendance at the school Christmas party".

Other Activities

Home Management course run by Esther Calford, Regional Home Management Consultant, was very successful. Sewing circle started by Ellie so younger women could learn the skills of the older women: Photographic Darkroom set up, but there were problems - burst pipes and floods at first.

Mike taught a young Eskimo couple how to use the equipment: individual help given e.g. with the setting up of a crafts outlet by Simon and Selena Iyerak; getting the Library underway - run by Janna Nutasaseaq, but over-dominated by the Head Library at Hay River.

These activities continued during the winter of 1973.

The following accounts from reports submitted by Mike and Ellie Denker in the fall of 1973 give some indication of the way in which they carried out their role as resource people in the community:

> *"Our Homecoming*
>
> *Our arrival back in Igloolik in August 1973 was quite exciting for a number of reasons. We had never seen Igloolik without the ice, and all of the activities at the water's edge were new to us. Boats going in and out, seals being skinned, children skipping stones, gulls diving into the water for fish, all could be seen from any window. The warmth of the days drew us outside where we renewed our human contacts. Our reception by the people of Igloolik was overwhelming. People we had never known before came up to us and smiled and shook our hands. People who had been our students last year seemed pleased to see us back. It really made us feel welcome and gave us a certain sense of belonging.*

Hunting with the Hunters and Trappers Association

For about a two-week period at the end of August 1973 and early September, Mike accompanied the Board of Directors of Igloolik's H. & T. Association on the Industrial Development's boat, the "Appa". Mike was asked to go as a government representative (one who could read a compass and plot a course), because the Industrial Development Officer, Garfield Warren, had resigned just before our return. The N.W.T. clerk, Dan Strelioff, had been asked to look after this but the advent of sea lift prevented his going. The trip to Steansby Inlet, Baffin Island, gave Mike a chance to video and photograph the activities as part of an effort to gather material for a video tape we are producing on life in and around Igloolik. They were hunting caribou, not only for meat, but also for materials for caribou clothing, which will be made and sold under the auspices of the H. & T. at their newly moved and renovated fur shop.

Attagutaluk School

Our part in the entire educational picture of Igloolik has developed in some very interesting ways lately. We were invited to the first staff meeting at the school and the concept of community education was put forth to the new teachers, most of whom are new this year. Their reaction was quite encouraging; they seem to be a group of people who are genuinely concerned about becoming part of this community. There was interest expressed in helping us with some of our courses and we discussed two-way exchanges of resources. All of the teachers, including ourselves, are taking part in an Inuktitut class one day a week being taught by Bryan Robinson, the Principal, and Apayata, a classroom assistant. It has been excellent so far.

Bryan Robinson is committed to trying to involve more of the community in education in Igloolik. We feel that this coincides with our desire that the adults become more aware of the forces in their community, and we are planning a project we hope will work towards that end. Ellie and Simona Arnatiaq are going to visit the school often enough that the children will no longer find them special, and are going to take black and white slides. These would be used in slide presentations on the educational process, narrated in Inuktitut. We may also work with video tape, but the video equipment is bulkier and thus more obtrusive. We are all excited about the possibilities for this type of presentation.

Just before we left Igloolik for summer vacation in 1973, John Schindel, Co-op Manager, resigned to take a Co-op position in Southern Canada. At that time, the Co-op Board of Directors decided to try to run the Co-op on their own without getting another Kadluna Manager. Mark Evaluardjuk, Co-op President, took over responsibilities as Manager and was assisted by Louis Tapardjuk, who was asked by the Co-op to drop his religious studies in Pelly Bay and come back to work with the Co-op. When we returned from our vacations we told Louis that if he needed aid of any sort to think of us. Shortly thereafter Louis asked Mike to help them organize their filing system. Mike has been spending occasional mornings and afternoons when other activities permitted in an attempt first to put them in order and then to systematize them based on the Co-op's needs. The Co-op is at times vehement about not wanting a white man running or directing or even suggesting what they do. We feel that if we keep unobtrusive and do the job asked of us, we may be asked to help in other ways. Of prime importance is a non-threatening supportive role.

Two Students

We are working with two young men in the community who have full time jobs but desire academic upgrading. Apayata Kotierk was in Churchill at the Churchill Vocational Centre until it closed down last year. He is working in the grade school where he is co-teacher with Louis Haulli in one of the primary classrooms. Even though he wants to learn in all academic areas, our beginning has concentrated on English until we know what type of books he can handle.

Jake Ikeperiar was the editor of the village newspaper, the "Midnight Sun", all last year. He has now taken the job of Social Development apprentice, and he has been released for two hours, two days a week from work to study. We have not yet really begun work with him, as he asked for a test, and then took quite a while to finish it, and has only given it back to us this week. It may be that his motivation is coming from his boss rather than himself.

The Newspaper

The future of Igloolik's newspaper, the "Midnight Sun" is again in doubt. For more than a year the community council has hired an editor and typist to work on the weekly paper. During this period, Continuing and Special Education and the Department of Information supported it in the form of paper, ink and gestetner stencils.

The newspaper's function has been primarily one of communication of events of public interest, and secondarily a platform for opinion. Igloolik is still without a radio station or other forms of institutionalized communication.

At the beginning of August, Lucasi Ivalu, the new Settlement Council Secretary, suspended publication of the "Midnight Sun" in the effort to save money. At the last council meeting, Mike brought up the future of the newspaper. Members of the council stated that it is of great importance that the paper be continued. J. Kadlutsiak, Chairman, stated that although he thought the paper was very important, there just was not enough money to continue it. He said he would seek a grant to continue it. When asked what we could do, Mike volunteered the energies of the three adult educators and any volunteers we could organize to try and put out a paper about every two weeks. Mike also promised to help to try to find a source for financial support of the paper.

We are attempting to use the newspaper for the purposes of adult education by adding pertinent information on such subjects as telephone rates, recipes, alcohol information, etc.

Film Program

We now have a weekly film program showing educational films of high interest on Tuesday evenings and Saturday afternoons. We obtain our films through NFB Outpost Library and the Library in the Gordon Robertson Educational Centre. Some of the interest areas of these films are sports, Eskimo culture and the North in general, life styles of people throughout the world, Canadiana and Wildlife studies.

Simon Iyyiraq's Store

Simon and Celena Iyyiraq were in southern Canada this summer studying at the Okanagan Summer School of the Arts in Penticton, B.C. When they returned, they decided to broaden the scope of their store here. It had been wholly an arts and crafts buying and selling business. Simon asked us to help him begin buying and selling other merchandise, groceries, including fruits and vegetables, gifts, candy and whatever else he deemed would sell.

The Iyyiraq's and their four children have now moved into a new three bedroom house from their tiny matchbox. They have retained their old house for their store. Simon has found that the new complications of his business have forced him to re-evaluate his relaxed, on-again, off-again bookkeeping system. As discussed in earlier reports, Mike has been trying to get Simon to think seriously about a complete system. Finally, circumstances have pressed Simon to see the wisdom of such a system. We are working on it now.

Kayak Building

We wrote a letter to the International Museum of Primitive Craft (as in boats), inquiring if they would be interested in having a kayak built here in Igloolik this winter. In reply, Kirk Wipper, speaking for the Board of Directors of the Museum told us to go ahead and have the kayak built. Arrangements are now being made to have one built by an old man, Uyarasuk.

Darkroom Facilities

We have completed the renovation of the darkroom in the Centre. Over a period of four weeks we have built special furniture, shelving and lighting for our darkroom. Last year we merely blacked out the old laundry room and moved in a few old school desks to work on. Now we have separate wet and dry areas, an enlarging platform, shelving for related books and magazines, and a special area for storing packaged and mixed chemicals. We moved one of the formica-topped storage cabinets from upstairs and now have more dry working surface and a place to store all the miscellaneous items that are part of the photographic process but were just getting in the way. The lumber, paint and other materials were donated and salvaged from various sources. Frontier College has supplied us with a fine little 35mm Canon camera with a strobe light to be lent out in the community. We are better equipped now to work with an anticipated greater interest in photography.

The Igloolik Public Library

The Public Library in the Centre is going strong. A new batch of books arrived the end of July and Joanna says that use of the library has been steady. Our film showings in the Centre coincide with the library hours once a week and they both seem to give each other customers. The informal reading room across the hall from the library which is open whenever the Centre is, has periodicals and paperbacks of the Centre's collection and the young people in the community use it frequently.

The Public Library recently received a number of permanent books of interest to northern readers. We are pleased with the growing use of the Centre for these facilities.

Inummarit Association

The Inummarit Association (Igloolik's Inuit Culture Association) asked us to help them find financial assistance to train and employ two permanent employees; a person to be responsible for the Cultural Centre and an editor for the Centre's trilingual publication, Inummarit Magazine. Up to now, the Association has been concerned with its own establishment and the construction of their stone igloo centre. The Board of Directors of the Association now believe that their very survival depends on having full time employees to carry out the administrative and creative work of the Association. Bernard Saladin d'Anglure, Chairman of the Anthropology Department of Laval University, who has been doing research in Igloolik and work with Inummarit, has volunteered his department for use in the training of the two people. After consultation with Don MacNeil, we made suggestions to Inummarit as to how to put together an application for funding.[1]

Downstairs Library

One of our primary objectives this fall has been to try to get more adults to come and use the Centre. We had always been disappointed that more people didn't come upstairs to use the library, and moved a lot of our more interesting picture books and all of the newspapers and magazines down there. We also took all of the paperbacks down, and put up a sign-out sheet so people could borrow them. We are developing a good collection of Inuit art catalogues, and Mike received some good maps of the area from the Hydrographic Survey for the walls. Initially, there was a box of comic books which drew hordes of young children, but the comic books are rapidly wearing out, and we don't plan to replace them. Judging by the sign-out sheet, we are drawing more people, and there are often people reading in the room in the afternoon and early evening. As yet, not many of the older people have come, but as we build up our collection of newspapers in syllabics, we hope to draw more.

Newspaper

We have now put out two issues of the newspaper. Simona Arnatiaq has been responsible for deciding what articles go in, and when there should be a newspaper. She and Thoretta Nutararreaq have done the translation so far. After some initial trouble with printing the newspaper, we have now decided that the best way is to print the English on the Council's Gestetner, and the syllabics on the School's mimeo.

Some of the articles have been very interesting. Father Lechat wrote one on education (see Special Topics, #13) which Bryan Robinson replied to in the next issue. The Father's article was reprinted in the Frobisher Bay newspaper, Inukshuk. We have used the paper quite a bit for adult education information; we put out a questionnaire for night classes, and announcements about our bi-weekly movie showing and the downstairs library.

Visit From Canadian Arctic Producers' Representative

During the last week of October, Sharon Van Raalte came to Igloolik. She works for the Product Development section of Canadian Arctic Producers, and is making a trip to all of the Baffin settlements:

1. *to show the video tape of the May CAP meeting in Ottawa that was attended by representatives from most of the Arctic settlements.*
2. *to introduce some new craft techniques to some of the women for future products, and*
3. *to talk about improving some of the craft items already being made. She was also interested in developing interest in two exhibitions being planned in the south, one of sculpture work done by artists under the age of 25, the other of handmade tools and clothing.*

We helped Sharon set up a number of meetings while she was in the settlement. The first was held at the Attagutaluk School, and she showed the video tapes, a movie about a Scandanavian designer, and she demonstrated some of the crafts she brought with her. The video-tapes were too long, the movie was slightly irrelevant and it seemed that the people were ready to go home by the time the crafts were being demonstrated. That was unfortunate, because that part could have been the most interesting.

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[1] Supervisor Continuing and Special Education, Baffin Region.

PANGNIRTUNG

Background

Pangnirtung, on Baffin Island, has a population of 690 people. It is perched on the shores of Pangnirtung Fiord on the north eastern shore of Cumberland Sound, a few miles south of the Arctic Circle. One of the highest of its steeply rising mountains is the Penny Ice Cap at 7000 feet. Mountain Climbers from around the world try their skill there during the year.

Pangnirtung, meaning "place of the bull caribou", was not a year round Eskimo settlement until the Hudson Bay Company chose it as a centre for their trade and commerce. It is at the entrance to the Baffin National Park. Its people make their livelihood from sealing, whaling and fishing and they also make use of caribou and walrus. Air service twice a week from Frobisher Bay is by Nordair.

Adult Education

Adult Education programs have been involved with many aspects of community life since Bill Hoggarth, Frontier College initiated, for the the Department of Education, a Manpower-supported Basic Training for Skill Development program there in 1971. Bill Hoggarth transferred to the Frobisher Bay Adult Centre in September 1972. His place in Pangnirtung was taken by Don Crosby assisted by Iola Meetuq and Juelee Paptsie in January 1973.

> *"These adult educators have tried to focus their efforts on activities which would affect as many people in the community as possible. They did not want to concentrate on a small program for a few people and ignore the rest."*
>
> *"One of the first tasks in 1971 was to revive the community newspaper - the "Tusarasapit Nutat". There is a high casualty rate among editors there, as elsewhere, and the paper is on its third one now - but still appearing regularly - the last issue with a colorful cover by Eeseemailee Nowlalik. Last year people gave their time voluntarily, this year the editor is getting paid $50.00 and the typist and translater each receive $40.00 - the paper is bilingual - English and Eskimo syllabics." (from a report by Don Crosby).*

During the Federal Election Campaign, 1972, information on the process of democratic elections was made available through a film strip and a cassette in Inuktitut plus a Video-tape recording of the candidate made at the Adult Centre in Frobisher Bay and circulated around to the various Baffin Settlements.

In November and December, the three adult educators spent much time and effort helping prepare for the hamlet elections, as a Returning Officer and Poll Clerks. They helped the Hamlet Council submit requests for three Local Initiative Program Grants with suggestions for: collecting legends and stories on cassette tapes and video-tapes by Angnakak Davidie, a bath house and laundry to be built by the community, and money to expand the newspaper.

Juelee Papatsie prepared a five minute video-tape to be sent to Frobisher Bay where it became part of an hour long tape to be sent to each settlement. It was intended that this kind of tape could be prepared each month.

The Basic Training for Skill Development class started November 20, 1972, in the old Hamlet Office Building - eleven trainees working at English, Math, Science and Social Studies. Don Crosby, Susan Sialla and Jonah Kilabuk were the instructors. A booklet on hunting prepared at the adult centre in Frobisher Bay and a booklet of Basic Law by Mr. Justice W.G. Morrow were also studied.

Northern communities are always continually studied by some individuals or agencies. In the autumn of 1972, a McGill University student from Montreal was in residence. His name was Greg Mayes. His one year assignment was, until September 1973, to study the economy of Pangnirtung. He was to assess revenue from

hunting, the co-operative, the government and tourists, along with the cost of living for families and what happens when the families have no money. Five families were selected for the study. Dan Murphy, the Games Management Officer, asked that a monthly record of the number of caribou and birds taken for food be included in the cost of living survey for these families.

The adult educators are working with nurses to get out information on health, hygiene and family planning. The Venereal Disease rate gives cause for concern here as it does throughout the north and also as does the number of unwed mothers. Of the 21 births in Pangnirtung in the last four months of 1972, eight of these were to 14 and 15 year old girls with no husbands. The settlement Council asked the settlement manager to contact the Home Management staff for information on sex education and on Family Planning.

The community library, fostered by the Territorial Library Service in Hay River, is being planned for the Adult Education part of the Housing Association Building. Game Management Division sponsored a gun cleaning and maintenance course in the winter of 1973. A hairdressing course was planned for February 1973; an alcohol Education Committee was formed.

Sometimes our adult centres are as nomadic as the people themselves used to be. We make use of whatever facility is available and sometimes there isn't much available.

The Pangnirtung centre started off in the Noseworthy's pink house by the airstrip. This was a comfortable spot but adult education had to move out so a teacher could move in. The two trailers were supposed to be the next home, but the nurses needed a home and the community needed the nurses.

The adult educators settled for a small room at the back of the Housing Association office.

The adult centre is also a community drop-in centre. People are free to come in the evening and stay until midnight. They are free to make use of magazines, books, music and coffee and hold discussions.

Video tape recordings were made of various community interests - the new Hamlet office celebration in the Community Hall, the opening of the new nursing station and activities of the army cadets. Juellee Papatsie made V.T.R. tapes of some older people telling stories and legends. These can be seen by anyone by contacting the adult educators.

Mary Wilman, Home Management Officer from Frobisher Bay came into the settlement in November, 1972, and held a workshop with the Community leaders - Leah Komartuk and Oloota Veevee for sewing and Rosie Veevee and Oleepa Karpik for cooking. These ladies finished conducting a survey of food prices at the Hudson Bay Store, which is part of the overall prices survey in the Eastern Arctic (you may have seen the result of this survey in a comparative shopping article in January, 1973, Chatelaine). The home management course was given in the home-economics room in the Territorial School.

> *"One of the biggest and most successful programs is the Arts and Crafts - Wednesday nights from 7 - 11 p.m. in the school workshop. Artifacts have ranged all the way from Komatiks to hair barrettes. Twenty-five to thirty people attend each night. Usually it is men. We must find a way to encourage more ladies."*

An Eskimo Language Course was started by Eliyak Nowlak on October 27, 1972, and is given by him whenever he is in the settlement.

An English language course is given four nights a week in the school. Mrs. Caoette and Susa Dialla are teaching it. Five to twenty people attend depending on other activities in the settlement. This course is a good basic course in communications as it included speaking, reading, writing, arithmetic, some singing (hurray) and even a little French. During May the community enjoyed a visit from the adult education group from Yellowknife. Don Crosby resigned as adult educator, June 30, 1973.

Hanspeter Duttle was appointed as the Community Adult Educator in December 1973. His first report included the following items:

"A First Aid course was one of the first projects with an enrollment of 7 people. Math, English vocabulary, grammar and comprehension programs were set up. Students came and left over the four month period, some improving more than others. In the fall of the same year, geometry, algebra and science were offered. Besides the academic aspect of the adult education center, the students are able to discuss matters somewhat more than previously and are not afraid to ask questions. Enjoyment was found in reading the newspaper and Time Magazines brought in.

A Home Management program was highly successful with the ladies of the community. They are now engaged in a weekly sewing circle. It is hoped that in the near future weaving looms may be placed in the homes.

An Arts and Crafts program is extremely popular even though only 18 attend per night. Handicrafts feature work in leathers, cane, copper tooling, aluminum enameling, plastics, furniture building and rough carpentry and tool making.

Family Planning had much enthusiasm at the start but due to waiting for kits and materials everything slowed down. Films were shown as one public effort in this direction. Education programs also supplied information on alcohol abuse, the use of money, budgeting, health, hygiene - but not enough of it. An alcohol education committee is being planned in hope to help the drinking problem within the community.

Even though a monthly newspaper is circulated, "The Tusarasapit Nutat", communication within the settlement is limited due to the language barrier. This paper has been taken over by the Settlement Council and published twice a month. The Eskimo should learn English but it is also important that the white men learn Eskimo if only to establish a sense of trust. An Eskimo language course was started along with the English course which is given four nights a week. This is a good basic course in communication as it includes speaking, reading, writing, arithmetic, some singing and even a little French. The Inuit are being taught about taxes and how to fill in income tax forms.

Information regarding issues in the settlement of Pangnirtung, what goes on in other settlements, and how things are different, is lacking greatly.

It is important that the Eskimo in Pangnirtung be taught a trade as important construction will take place within the next couple of years. Training in driving, oil burner mechanics, carpentry, plumbing, maintenance skills, game management skills, to name only a few are being planned. Only a heavy equipment operator course is being offered at the present time.

The community library was located in the Adult Education section of the Housing Association building, but because all books are in English there is little interest. There is material and willingness for a museum but there is no private room available. The people wish not to have the government involved in this venture.

The drop-in center had little success in the winter but because more people are around in the summer, attendance most likely will pick up.

It is hoped that Adult Education will be advertising more in the local paper and more personal contact of the adult educator with the population be done. A more appropriate and well-equipped Adult Education center is necessary.

More basic English and Math courses are planned for the future as well as an exchange or tour of some other part of Canada. The peoples' interests and knowledge could be greatly enhanced by such an adventure."

Hanspeter Duttle continued as the Adult Educator in Pangnirtung 1974-75. He was assisted by Mrs. Murphy who taught a basic English course during the winter of 1974.

POND INLET

Background

Pond Inlet is located on Eclipse Sound, on the north eastern point of Baffin Island. The first recorded visitor to Pond was W.W. Parry in 1802. The inlet, however, was named in 1888 by John Ross, after John Pond, Astronomer Royal. The economy of the settlement of 440 residents is based mainly on seal, whale, fishing, trapping and carvings. Since 1973, wage employment with the Baffinland Iron Mines Development is

gaining in importance. When these mines come into production on Strathcona Sound, they will have a profound impact on Pond Inlet. Recently, the Pan Arctic Oils has been employing Pond Inlet residents for its drilling sites in the high Arctic. This has resulted in a stimulus to the economy of the settlement.

Supplies and mail come in weekly from Resolute Bay via Kenting Airways.

Adult Education

The following article by Echo Lidster, Supervisor, Adult Programs, appeared in the 1972 winter edition of "Okuruk".[1]

"The most northerly - at the moment - of the adult education centres in the N.W.T. is the one at Pond Inlet. This settlement is also one of the most socially active and economically independent communities in the North.

It has a population of 440 and of these there are 150 attending the elementary school in Pond Inlet enrolled in Grades 1-6. Twenty-one students are attending the Gordon Robertson Education Centre in Frobisher Bay. Two trainees are attending A.V.T.C. in Fort Smith and one young man is attending the University of Manitoba.

The adults remaining in the community who are anxious for learning of various kinds, must either have a program developed in the community or go without further training.

The adult learning centre with adult educators Doug Green and Elijah Erkloo and Assistant Simon Awa is making sure that those people living in the community have their chance, too at increasing their knowledge.

Buildings do not spring up readily to meet the needs of adult education programs in the North and these activities must be housed in whatever facility is available. One of the buildings, formerly used as a hostel, serves this purpose in Pond Inlet. It does not provide adequate classroom space but twenty-six students can be tucked into various corners of what formerly was bedroom space with a small open area for meetings, movies, discussions and office space for the adult educators. When twenty-one to thirty students attend, the place is very crowded indeed. When a student is using the Language Master he goes into a small cupboard out of sight, but not out of hearing of the other students.

The centre was first opened in the spring of 1969 when Doug Green and wife Daphre were moved from Frobisher Bay to Pond Inlet along with Elijah Erkloo and wife Rachel with their family.

Regular academic upgrading classes started in the fall of 1970. Daily allowances were paid to the students beginning in January 1971. The average monthly attendance for the balance of the year was as follows:

1971	
January	*15.5*
February	*21.3*
March	*24.9*
April	*22.1*
May	*17.1*
June	*9.1*

The figures show that the months of long daylight, May and June, are not good months for school attendance in the North, even for adults.

The Department of Manpower subsidized 15 trainees taking the B.T.S.D. program in the fall of 1971, and C.A.S.E. subsidized others. The attendance to the end of 1971 has been:

1971	
October 1-15	*22.6*
October 16-31	*26.3*
November 1-15	*26.5*
November 16-28	*24.3*
November 29 - December 10	*23.0*
December 11-24	*20.0*

[1] Okuruk - publication published bi-monthly by the Petroleum Industry Committee for the Employment of Northern Residents, Calgary, Alberta.

In addition to the regular day students there are six day release students who take a week off their jobs with the N.W.T. government to attend classes for Math and English.

On December 7th, 1971, Panarctic Oils Ltd., hired six trainees from this class on a twenty-day rotation basis. When these returned on December 27th four more students were scheduled to join the next rotating crew for twenty days.

Students vary from late teens to forty-six years of age with the majority being in their late twenties and thirties. Fifteen of these students are motivated both by a desire to get into the employment fields or just to learn. One girl, aged 20, who has never been to school before attending the adult centre, is planning on becoming a nurse and another young man wants to become a teacher. Another young man, Ludy Pudluk, the Justice of the Peace for Resolute Bay is attending for upgrading.

There are several other classes, courses and areas of learning designed for adults in Pond Inlet and carried on under the guidance of Doug Green.

Elijah Erkloo teaches various levels of the new orthography at the centre and takes part in assisting with many other community projects such as the Co-op and being Chairman of the Recreation Committee.

Simon Awa, a young man from Igloolik, who has taken his Grade 10 at the Churchill Vocational Centre is now an assistant instructor for upgrading.

Peter Noblet, one of the Elementary School teachers carries out a program wherein he visits Eskimo homes two nights a week to offer information on any subject that comes up for discussion such as catalogue buying, budgeting, information about schools, or jobs, or government.

Sometimes this leads to a couple of families coming together with Peter Noblet for conversation on a topic of mutual interest.

The ladies who were trained in 1971 by Esther Calford, Home Management Specialist for Baffin, continue to meet with a couple of the Kablunat ladies for further training in household arts.

There are also classes in Basic English, typing, knitting, arithmetic, by some of the teachers and their wives in Pond Inlet. Elijah Erkloo teaches Eskimo on Wednesday to anyone in the community interested and Keelookushak teaches a course on skidoo maintenance on Thursdays."

In September 1972, Fred and Donna Hunt moved from the Adult Centre in Igloolik to take charge of the one in Pond Inlet. The following excerpts are from their September report:

"The morning after we arrived Fred set up a meeting with Paneeloo Sangoyak, the Chairman of the Community Council. They discussed the Council's willingness to be involved in the Adult Education Program including the possibility of setting up a committee in charge of Adult Education, that would be both appointed by and responsible to the Community Council. They agreed to discuss this with Council further, after sea-lift.

The Monday following our arrival we held registration for the B.T.S.D. program, and for upgrading and oral English night classes. The initial registration for day classes was nine (not necessarily Manpower candidates). We encouraged people interested in day classes who were presently involved in short-term employment to come to night school as preparation for upgrading. The initial registration for night classes was 13 students.

Our present night class registration which includes some of the people who ultimately wish to attend day classes is 22 students.

A Council meeting was held on September 25th, 1972. It was attended by the Council, Des Sparham (settlement manager), Jim Moffat (asst. supervisor of C.A.S.E.), John Argue, and Fred Hunt.[1] *The role of the Adult Education Centre in Pond Inlet was discussed. One of the Council members said that in the past the people believed that Adult Education was for learning things which enabled one to get a job and, in the past, when they attended and did not get a job they felt cheated. Fred tried to explain that Adult Education should mean many more things to the community than just the possibility that it might lead to a job. Another Council member asked if it would be possible to have a Syllabics Class at the Centre for young adults who cannot read and write Syllabics well.*

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[1] Des Sparham, Settlement Manager, Pond Inlet, 1973.

Jim Moffat, Assistant Supervisor, Continuing & Special Education, Frobisher Bay.

John Argue, Regional Supervisor of Department of Local Government, Frobisher Bay.

We drafted up a questionnaire which Elijah Erkloo translated into Syllabics in an attempt to identify age groups and their respective needs within the community. The questionnaire was also an attempt to gain some insight into how people view the Adult Education Centre. We made use of this questionnaire to visit each house in Pond Inlet. We introduced ourselves, chatted a few minutes and asked people if they would mind filling out the questionnaire. We told them we would return in a couple of days to collect it. It was a good opportunity to meet the people and allow them to have a look at us. The questionnaires are presently being translated and we are discovering some interesting comments. The people have put a lot of time and effort into their answers. Our next report will contain a summary of the feelings of the people as expressed on the questionnaire.

Night classes are held five nights a week. The original registration was 13 students. Now, after two weeks of classes, the registration stands at 22 students. About eight of these students are at an intermediate level in English. The other 14 are "oral English" students.

Donna Hunt teaches the class in oral English and Simon Awa and Fred Hunt work with the more advanced students.

One evening last week after classes we showed slides of Newfoundland; Kathy Waye described the slides and Simon translated her comments into Eskimo. The group was small; 12 people, but they asked many questions.

We had a very good working relationship with Jack Waye, Principal of the School in Igloolik and have been able to re-establish this relationship here in Pond. We meet Jack frequently to discuss the problems we each experience in our schools and in the community as a whole.

Shortly after our arrival in Pond we met with Dana Stehr who is the Social Development Officer here in Pond. We also met Mr. Don Maeers (Social Development) who was in for a week from Frobisher Bay. We discussed the need for co-ordination between adult education and social development on the local level. We spent some time discussing the form which a program designed to answer the needs of the people of Pond Inlet would be most likely to take. Dana discussed a couple of specific problems that she felt would fall within the scope of adult education. We plan to keep in close contact with Dana as our work progresses.

Pond Inlet is a very beautiful place where every sunset seems more beautiful than the last. The people here are very friendly and have made us most welcome.

There are many things going on in Pond Inlet; church groups, dances, movies, the shooting club, and listening to the radio. As a result it is difficult to get large groups of people to attend classes at the centre. We are working hard to make the classes both fun and stimulating in order to involve more people in the program. We are getting one or two new students each night which is encouraging. We are looking forward to getting involved in all aspects of the community.

Peter Ananiag was the first Adult Educator to attend an Adult Education Centre as a student. Peter flew up with us from Frobisher Bay to run a heavy equipment operators' training course in Pond. Peter attended night school as long as he was in Pond Inlet. We said "sure". When the night classes began, Elijah Erkloo came and told us he would like to improve his written English. Next, Simon Awa returned from his conference down south and asked if Fred would assign him work in Mathematics. Now we have all three young people who are involved in teaching adult education here in Pond Inlet continuing their own education at the Centre. We think it says something about the calibre of young people involved in adult education in the Baffin region."

The Hunts settled into Pond Inlet very quickly and became involved with various community organizations. An Adult Education Committee was formed and several projects were proposed. One of them was a "family-pairing" program - to encourage mutual adoption between Inuit and Kadlunat families in order to gain better understanding of one another. Night classes in Oral English began on October 30th, 1972 with an enrollment of 23, ranging in formal education from zero to Grade 9.

The Federal Election in November 1972 reflected the groundwork that had been done in informing the people about the electoral process. Only five people who were eligible and in the settlement at the time of the election did not vote. The Election was held in the Adult Education Centre. Elijah Erkloo acted as Deputy Returning Officer and Fred was the Poll Clerk. Simon Awa did the radio announcing and picked up the older people in his ski-doo. Paneloo Sangoyak laid on a "delicious hunk of frozen caribou." for the workers. An Eskimo language class was set up and the Oral English class continued to go well - the stu-

dents made good use of the VTR equipment. By November the day class enrollment had reached 32 and there was a good group spirit at the Centre. (You will find on page 39 a list of the students).

Excerpts from the Hunts Final Report June 1973

"Earlier this month Elijah Erkloo ran a course for seven evenings on how to conduct a meeting. The class was well attended. Elijah explained the responsibilities of the various members of the executive of an organization. They had a mock election and a mock meeting. Since this course was so well received, Elijah now plans a course for the elected secretaries of the various community organizations.

We had originally planned to teach people how to fill out their own income tax returns. However, because of the complexity of the forms, because they are in English, and because of the number of Pan Arctic people who must use the detailed tax form, this wasn't possible. It fell to Fred, Geehownee Koono and Donna to complete 100 income tax returns. At one point we had to assist the Housing Association to make out their T-4 slips in order to get on with the returns. Why can't income tax forms for the N.W.T. be produced in the native languages? Government agencies should make more of an attempt to get their T-4 slips out on time. We were pleased to see the end of the Income Tax returns for another year.

Jesse Nutarak, Geeshownee Koonoo, and Nat Maklar have now published four issues of the Pond Inlet News. The paper is improving with every issue. This month's issue is good both visually and in content. They all work very hard on this paper. They put in long hours. Geeshownee does it as part of his job as adult educator. Nar Maktar works for Pan Arctic and works on the paper while he's home. Jesse Nutarak, however, doesn't have a job. Jesse is the editor of the paper and we believe he should get a monthly honorarium for all the work he does. The outside subscription list is growing all the time and the paper is well received within the settlement.

Many of the young students in our class have had limited, or virtually no hunting experience. One day a conversation was generated in the classroom by a group of boys about some of their experiences. As the discussion developed, we soon learned that one of these boys had never seen a live caribou. A decision was made that we should all go hunting together for one weekend. Fred Hunt approached Don MacNeill about funding the trip. Don agreed at once and money was provided for food and gas.

Paneloo Sangoya agreed to go as the instructor. The students who took part in this program were: Johnny Singooiu, Jesse Nutarak, Geeshownee Koono, Natalino Maktar, Boazie Botoova, Joelee Awak, and Michesectie Komangpik (average age nineteen years). Fred and Paneloo accompanied the students.

All effort was made in the settlement to ensure that preparations for this trip were carried out to the letter. All the gas and food for the trip was purchased on the Wednesday prior. Permission was received from the Settlement Manager to use the warehouse, and on Thursday evening all the participants took their ski-doos to the warehouse where tune-ups and minor repairs were performed in the hope of preventing break-downs on the trail.

On Friday evening, all Kamotiks were loaded, caribou clothing donned, ski-doos gassed up. We were off to the hunting grounds some 70 miles down the coast.

Needless to say, with nine ski-doos on the trail, our efforts at preventative maintenance were in vain. Breakdowns occured frequently and progress was very slow. Repairing ski-doos at 30 below zero is a difficult and time consuming task. Each time stops were made, tea was prepared to warm everyone up. By the time we reached the hunting grounds, it was Saturday morning. It was decided to sacrifice sleep in order to utilize all available day light and off we went in search of caribou.

As it turned out, caribou were scarce. Over the course of the weekend, fourteen were spotted and nine were killed. The highlight was Jesse Nutarak's kill with one shot.

On Sunday evening the trip home commenced. It was marred by break-downs most of the way. Two of the boys, Boazie and Natalino stayed behind to repair a ski-doo. At nine o'clock Monday morning, seven tired but happy hunters arrived back in Pond Inlet.

We believe that this trip was a huge success, as it has helped to generate a desire to learn more hunting skills among the young people. They will continue to go out hunting in the future.

Fred and Donna wish to thank everyone for putting so much work into their answers on the Adult Education questionnaire. We really appreciate it and it helps us to understand how people feel about adult education. People should never feel they're

too old or not smart enough to learn something new because everyone can learn if they want to.

The Adult Education Centre of Pond Inlet is there for the people to use. There are books and magazines, a typewriter, a tape recorder, a video-tape machine, a duplicating machine and other equipment and it's all there for the people to use. Anyone who wants to visit the centre anytime to use these facilities should feel free to do so. If you would like to learn how to use the video-tape machine to make a film, just ask Fred, he'll be glad to show you how. We would like to see more people using the centre. If you want a place to read a magazine or a place to play a game of cards, use the centre, the door is always open. If you have anything to say about adult education or the centre, please write it down and give it to Simon to put it in the newspaper so we can all read about it.

Alcohol Education Program

Beginning April 21st, 1973, in conjunction with the Department of Social Development, we ran a three day Alcohol Education Seminar. Two resource people were brought into the community for this seminar: Mr. Harold Huggins, the Supervisor of Alcohol Education from Yellowknife, and Mr. William Stillwell, a lawyer from Calgary.

One of the initial concerns was whether or not people would come out to the meetings. We suggested that responsibility for the advertising would be given to some of the young people. Four young people became actively involved with this program: Geeshownee Koonoo, Natalino Maktar, Jesse Natarak, and Johnny Singoorie. They did a great job of designing and running off notices announcing the seminar and delivering these to the houses. They set up the room for the meeting, decorating it with bright and colourful posters they had designed themselves. These young people also acted as interpreters when we broke up for small group discussion on Monday.

We consider the seminar, especially the segment conducted by William Stillwell, was a great success. As a result of the seminar the community has decided to elect an Alcohol Education Committee to deal with social problems (potential or real) that result in the community from alcohol abuse. We hope to work closely with Dana Stehr in the future to conduct seminars on other subjects of concern within the community.

Community Council Election

The Council had twenty-six nominees and after an initial nomination meeting where everyone said a few words, nothing was heard from the candidates. The afternoon before the election, it was decided the students would act. All students who were not candidates (nine of our students were nominees) went out to interview the "would be" councillors and ask them why they wanted to be elected to council. All these interviews were conducted in Inuktitut and written in Syllabics. All of this was then translated into English and both English and Syllabics were put on to dittos and run off. They worked very hard on this project.

Igloolik/Pond Inlet Easter Air Charter

Early in March we received a request from Gord Turner in Igloolik to find out how much interest there was in Pond Inlet for an exchange charter with Igloolik at Easter time. We posted a list in the government office and made an announcement on the radio. Thirty-six people signed up. We called Igloolik several times to arrange accommodation. Geeshownee handled the collection of fares ($63.00 per person return). In the end, twenty-six people went from Pond to Igloolik and sixteen came from Igloolik.

The charter was a great success. Kenting Airlines supplied us with a DC-3 and were most obliging throughout the transaction. We hope to see this type of exchange again.

Correspondence Courses Arrive

Seven people had requested correspondence courses early in March. Three people wished to do Grade 7 and three wished to do Grade 8. We were pleased at how quickly the course came. Lessons will commence as soon as the relevant texts are in hand.

Party to Finish Off B.T.S.D. Classes March, 1973

Friday noon, the fun began, we adjourned classes and the cooking committee began to prepare a meal of caribou and fish. By 4:00 p.m. the meal was ready and 40 people "dug in". As soon as we finished eating, the clean-up committee moved in and made short work of the mess. Immediately after this, the games began. There were tests of strength, games of skill and games that were 'just plain fun'. The games carried

on until 9:00 p.m. when the group moved on to the small school for the Friday night dance. We were touched by the presentation of carvings from the students thanking us for the course. It was a lovely party and left us all with warm feelings."

In June, 1973, twenty-two people from the Adult Centre and from the community of Pond Inlet travelled with Fred Hunt to Yellowknife and the Fort Smith Training Centre. They also visited the Dogrib Indian Community at Rae-Edzo, 70 miles from Yellowknife.

In September, 1973, Fred and Donna Hunt resigned as Adult Educators so that Fred could become the manager of the Co-op.

Elijah Erkloo carried on as the Community Adult Educator in Pond Inlet, N.W.T.

During May, 1974, Bill Hoggarth, Communications Specialist at the Adult Education Centre in Frobisher Bay paid a visit to Pond Inlet. Following are excerpts from his report:

"Pond Inlet Tapes

Before heading north on May 9th, 1974, bound for Pond Inlet, I completed dubbing the Pond Inlet law course tapes from cassette onto reel-to-reel tape. This necessitated borrowing Doug Green's reel-to-reel recorder, as the centre's machine is out for repairs. The editing and redubbing of the tapes will probably take the rest of the summer, as I'm assuming that it will not be possible to work at the job without interruptions.

Pond Inlet Trip

I was in Pond from May 9 to May 26, 1974. During that time I helped in preparing a four-part 60 minute video-tape on Dental Health. All of the shooting and most of the editing were completed in Pond. I had hoped to complete the job entirely before leaving Pond but there were numerous interruptions and it was necessary to bring the tapes with me to complete the editing. The head nurse, Philippa Dixon, is very community minded and I hope that she will undertake another project of this type again. I showed the nursing station's janitor-interpreter how to edit video-tape using the equipment in the settlement. Hopefully they will be able to take the time necessary to do another tape. I went over the VTR equipment with Elijah Erkloo and some grade eight students, so maybe some of these people will be able to help out.

Janitorial Course

Fred North, Supervisor, School Services, Yellowknife, and Jim Layng, Chief Maintenance Supervisor for the Calgary School Board, arrived in Frobisher the day before I left Pond Inlet to prepare for a weeklong course for Baffin school janitors. I had agreed earlier to videotape two 30 minute tapes on janitorial procedures for Mr. North. The tapes, along with two that were to be made in Yellowknife, are to be used as part of future janitorial courses. They will also be used to show the school principals what was presented in the course and to remind the janitors of some of the points covered.

Community Hall

Construction of the community hall will be able to begin soon, after the pad is built. Snow covered the building materials last year before they could be sorted and covered. Some damage resulted to insulation, cement, roofing compound. The location for the hall is ideal and the building will be a valuable addition to the community.

Moshe Safde's Visit

Architect Moshe Safde[1] and party chartered in accompanied by Dennis Lowing[2] to examine buildings and query people about their housing preferences. Bad weather held them up several hours in Arctic Bay, limiting their time to a few hours on a Saturday evening. The value of the radio station came fully into play, as

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1 Moshe Safde is an internationally known architect who designed Habitat at Expo '67 in Montreal and who is creating some innovative northern housing designs in Frobisher Bay, N.W.T.

2 Superintendent of Local Government, Baffin Region.

Dennis Lowing suggested that Moshe Safde explain the reasons for his visit over the air and invite residents to phone in comments and answers to his questions. The phone-in show ran for about an hour and a half nearly until midnight Saturday night, and the whole thing was organized in about 10 minutes, by one or two phone calls and announcements over the station. There was good participation. I procured a radio for the rest of the group to listen to at the transient centre. Someone in the group taped the program with a tape recorder. This was only one instance of several which made me very impressed by the value of the station to the community.

Three people in Pond Inlet helped with scripting. Ely's partner Margaret went out on the medical evacuation to Frobisher. She returned after three days and Phil and Ely were able to spend more time on the scripting. We completed the first of the four-part series and then Ely left town for the flow edge over the three-day holiday. Between Tuesday and Friday we completed all of the taping and all of the editing except for part four. The regular power plant operator was also out of town and there were numerous disruptions in the power supply, serious enough that Fred detected a burning up of the windings in some of the furnace motors. Power fluctuations, or mechanical problems which I have not diagnosed as yet, messed up the rest of the editing. I brought the tapes back to Frobisher to finish the job.

Council Meeting

I attended a meeting of the settlement council to introduce myself and explain a bit about my reasons for being in the settlement. Council did not have any comments, questions or complaints for C.A.S.E. regional office.

Community Library

Part of one closet in the Adult Education Centre has been torn out of the back room in the centre to make an enlarged community library room. No further work was done in the time I was there. The shelving has arrived and a person has been hired to sort out the books, which range from paperback novels to hard cover textbooks and jigsaw puzzles. These were delivered on board H.M.C.S. Protecteur last summer as a gift from the I.O.D.E.[1]

* *Receiving Training Allowance*
** *Day Release Students*

Academic Upgrading - January to May, 1971, Pond Inlet, N.W.T.

Grade Level Progress Chart

Name	*Age*	*English*	*Arithmetic*	*Other Courses*
Alooloo, Jayko E5-874	*23*	*5 to 6*	*6 to 7*	*Science and Geography*
Alooloo, Opidyouyou E5-301	*61*	*1 to 1*	*2 to 2*	*Art, Cooking*
Anarviapik, Rebecca E5-1005	*20*	*6 to 7*	*5 to 6*	*Art, Excellent*
Angnetsiak, Samuel E5-730	*28*	*2 to 4*	*2 to 4*	*Science 4*
Angootainook E5-722	*38*	*1 to 2*	*2 to 3*	*Art, Cooking*
Arreak, Joelie E5-982	*22*	*5 to 6*	*5 to 6*	*Science and Geography 5*
Arrear, Benjamin E5-867	*23*	*5 to 7*	*5 to 7*	*Science and Geography 6*
Attaggotseak, Sula E5-743	*67*	*1 to 2*	*3 to 4*	*Art, Cooking*
Coronik E5-806	*68*	*0 to 1*	*1 to 2*	*Art, Cooking*
Daniellie, Leah E5-735	*30*	*3 to 4*	*3 to 5*	*Art, Cooking*
Jayko, Leah E5-1006	*20*	*4 to 5*	*4 to 5*	*Typing*

[1] **Imperial Order of the Daughters of the Empire.**

Name	Age	English	Arithmetic	Other Courses
Jobie, Lily E5-1010	20	4 to 5	5 to 6	Art, Science & Geography 5
Jobie, Saroomie E5-1017	19	4 to 6	5 to 7	Art, Science & Geography 6
Kadloo, Elijah E5-859	27	2 to 3	2 to 4	Science and Geography 3
Katsak, Joshua E5-975	22	3 to 5	4 to 6	Science and Geography 5
Komanapik, Daniellie E5-783	30	3 to 5	4 to 5	-
Komangapik, Mikiseetee E5-1022	19	5 to 5	5 to 5	-
Koonoo, Josephee E5-680	32	2 to 2	2 to 2	-
Kudlootcheak, Sahpinak E5-919	23	2 to 3	2 to 2	-
Kyak, Davidee E4-271	18	5 to 6	6 to 7	Science and Geography 6
Maktar, Alain E5-744	37	2 to 3	2 to 2	-
Maktar, Joanne E5-1009	20	7 to 7	6 to 6	Typing
Maktar, Natalino E5-1028	18	5 to 6	6 to 7	Science and Geography 6
Nutarak, Jobi E5-842	24	4 to 5	5 to 6	Science and Geography 5
Ootoova, Kylapee E5-1021	19	4 to 5	5 to 6	Science and Geography 4
Panea, Elisapee E5-169	34	2 to 3	3 to 5	-
Paneloo, Amie E5-1016	20	4 to 5	3 to 4	Science and Geography 3
Pewatooalook, Annie E5-822	26	3 to 4	1 to 2	-
Pewatooalook, James E5-718	27	2 to 3	2 to 3	Science and Geography 3
Quamanik E5-728	36	2 to 3	2 to 3	-
Samuel, Martha E5-725	28	3 to 4	3 to 4	Typing
Sangoyak, Kylapie E5-1032	18	4 to 5	5 to 6	-
Sukpinee, Samwilly E5-1015	19	4 to 4	5 to 5	-
Tootalie, Rosie E5-934	21	2 to 3	2 to 3	-

Winter 1973

Night Students

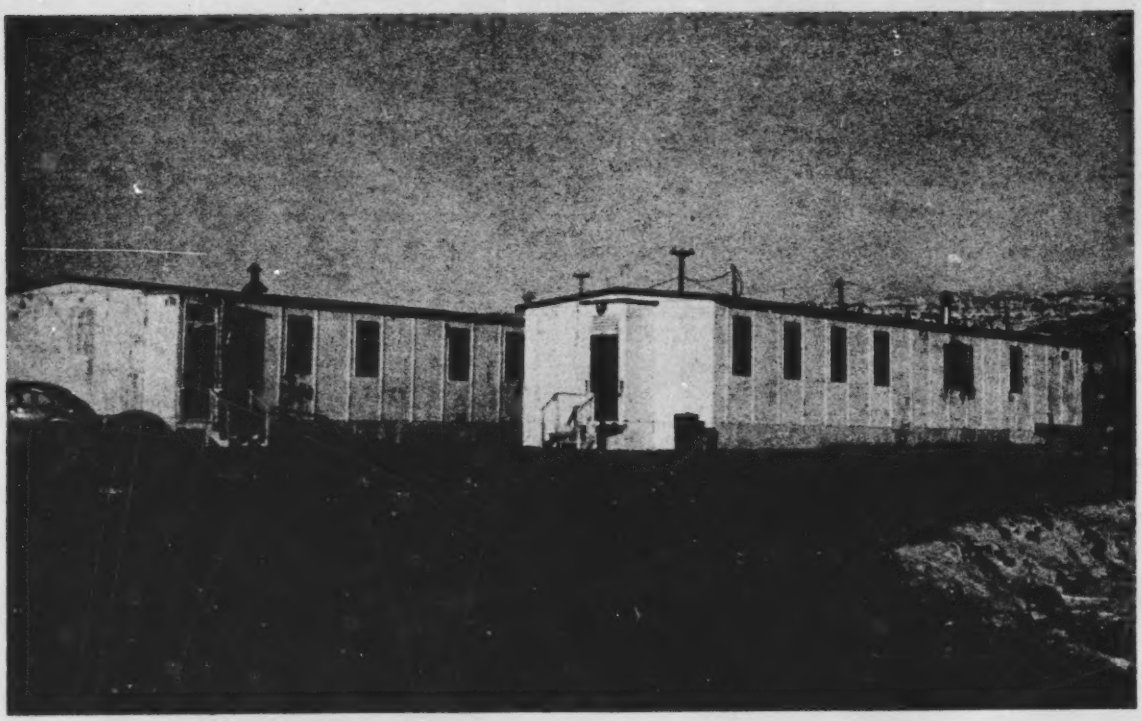
Name	Age	Occupation
Akumalik, Maktak	40	Carver
Alloloo, Opidyoyak	62	Housekeeper
Angelik, Jemima	57	Housewife
Arreak, Unice	43	Syllabics Teacher, Member, School Advisory Board
Awa, Appia	41	Housewife

Name	Age	Occupation
Enookalook, Pauloosie	31	Hunter, Labourer
Issigaitok, Phillip	35	Driver, Chairman, Housing Association
Joanassie, Leah	19	Housewife
Katsak, Angootainuk	40	Housewife
Katsak, Ishamael	43	Caretaker
Kilukeeshak, Gamalial	40	Crew Supervisor, Pan Arctic. Member of Community Council
Kublu, Sula	59	Housewife
Mieton, Iga	19	Housewife
Nutarak, Cornelius	48	Hunter, Carver
Ootoova, Shem	42	Day Student (both day and night classes)
Paneloo, Rita	39	Housewife, Chairman, School Advisory Board
Singnorie, Susanna	47	Housekeeper
Tongak, Elizabeth	35	Housewife
Tongak, John	31	Labourer, Pan Arctic

Day Class

Name	Age	Occupation
Agnetsiak, Sam	30	Construction Labourer
Anaviapik, Daneckee	28	Housework
Angotikjuak, Kantisse	20	Housework
Arnakallok, Rhoda	26	Housework
Arreak, Joelee	23	Caretaker
Atadjuak, Joonasie	24	Mechanic-Helper
Awa, Mathias	49	Construction Labourer
Awa, Rhoda	15	Interpreter
Joonasie, Leah	19	Housekeeping
Katsak, Joshua	23	Co-op Secretary
Kaunak, Opah	26	Housekeeping
Komongapik, Mikisidu	20	E.O.S.
Koonoo, Jaipidy	16	Labourer
Kowytoo, Paul	16	Labourer
Kublu, Leeno	20	Labourer
Kablu, Lucy	17	-
Kadloo, Ida	18	Housekeeping
Kyak, Letia	49	Housekeeping
Macpoh, Inootsiak	35	-
Maktak, Akumalik	40	Claimstaking
Nutarak, Jesse	17	Clerk
Okatook, Leah	19	-
Okatook, Joodah	25	Driver
Ootoova, Sham	42	Claim Staking
Paneloo, Ham	21	Labourer
Peterloosie, Oolateeta	19	Labourer
Powgatok, Sam	21	
Sangoyak, Caleb	19	-
Sangoyak, Hannah	17	-
Tonga, Paneloo	17	-
Koonoo, Geeskownee	20	-
Asarmik, Lazarouis	18	-

Michael Denker, Adult Educator, Frobisher Bay 1967



Adult Centre, Frobisher Bay

BEST COPY AVAILABLE

Neevee, Elisapee and Geela, Oral English Class, Pangnirtung 1972

Malaya Akulukjuk, Oral English Class, Pangnirtung 1972

Guyasee Veevee, BTSD Student, Pangnirtung 1972

Makituk Pir[illegible]wartok, Cape Dorset
Matilda Hanniliaq, Igloolik
Home Management Leaders Course, Igloolik 1972

Stove Cleaning Instruction, Baffin Region

Catalogue Shopping Course, Baffin Region

Grooming and Hairdressing Instructor, Baffin Region

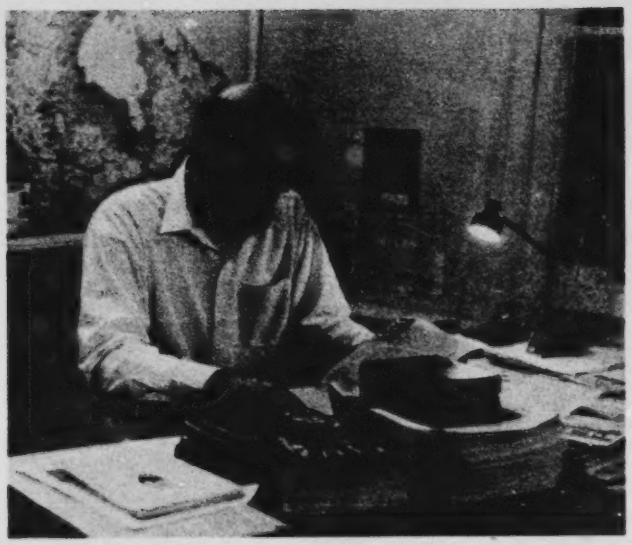
Oral English Class, Igloolik 1971

Home Management Workshop, Use of Native Meats, Igloolik 1972

Esther Calford, Home Management Consultant, Baffin Region 1969-73

Fred Hunt, Adult Educator, Igloolik 1972

Elijah Erkloo with the R.C.M.P. Law Course



Doug "Aasivak" Greene, Adult Educator,
Pond Inlet 1971

Animated film project, Cape Dorset 1973

FORT SMITH REGION

CAMBRIDGE BAY AREA
CAMBRIDGE BAY
COPPERMINE
SPENCE BAY

CAMBRIDGE BAY, N.W.T.

Background

Cambridge Bay on the south coast of Victoria Island, in the Arctic Ocean, at the end of Dease Strait, was named after the Duke of Cambridge in 1893 by representatives of the Hudson Bay Company. The area abounds in white fox, caribou and fish (Arctic Char). Construction of the LORAN and DEW (Distant Early Warning) lines in the middle 1950's brought people from many nearby hunting camps to Cambridge Bay for wage employment.

This development along with commercial fishing and social assistance now supports the population of 809, which is serviced twice-weekly from Edmonton by Pacific Western Airlines, and once-weekly from Yellowknife by Northwest Territorial Airways.

Adult Education

An adult program in Housing Education for people moving in to new houses was conducted in Cambridge Bay by Terry Berscheid and Rosemary Thrasher in the autumn of 1969 and winter of 1970. Their efforts revealed that people on the Arctic coast had very little formal education and that people were asking for some help with this skill. Therefore academic improvement classes were begun by Frank and Ingrid Heeley, adult educators from British Columbia, who were sent to Cambridge Bay, February, 1970. The Heeley's lived in the former school Principal's old house which served as the adult learning centre and residence for 3 out-of-town students from Spence Bay for whom Ingrid Heeley also cooked and laundered.

Their report for February, 1970, says that there were 14 students all of whom were school drop-outs from 0 to grade 6 level and all were seriously deficient in elementary knowledge of the times tables, verbal or written math problems, and even those who could read fairly well didn't understand what they were reading. The centre lacked a supply of Audio/Visual materials. Fred Ellis, Territorial Elementary School Principal in Cambridge Bay was very helpful and co-operative in making some of his meagre supplies from the school available for the adult program.

Frank Heeley ended his first report by saying "after a month we still have no garbage facilities, no phone and today we are completely out of water. This is the North, I guess. Anyhow we are enjoying it."

Buildings for any purpose are in short supply in the North. The Adult centre was needed for other purposes in the autumn and winter of 1970-71 and was retrieved by the administrative officer for these needs as there was no other buildings available in the entire settlement. Cambridge Bay did not have a full time adult educator again until Ken Dent came in February, 1972. He started off with this notice delivered around the settlement by hand:

Adult Education

Inikngit itihaotaita

Wed. February 16 — *6:00 P.M. Community Center*

Wed. February 16 — *6:00 Onokmi Olapkivikmi*

Kaplonaton Ilihagomavin?
Do you want to learn English?

Atkin Titigayoghiomaviok?
Do you want to learn to write your own name?

Ilihagomavit Kitimkik Titgaititaknikmik?
Do you want to learn about numbers, typing or how to build a komatik?

Kitotlikak Ovatkomagomike 16 Okiot Kaing.
Everyone over 16 years old is invited to come.

Gialgit Titolokaklotik, Takolooolonotak
drink tea, meet the new teacher

Haoyi Okalokakatigilogo Ilihaoolomayafikni
and talk about what they want to learn.

Inwt Tapkoa Ilihagaghamailgo Kaiyoghaoyo
People who have never been to school especially welcome.

Iniknigogaloaklotin Ihainagiakaktotin
You are never too old to learn.

Takovalighimayagi
I'm looking forward to

Katimagopta
seeing you at the meeting.

Koana
Thank you

Ken Dent
Iniknigit Iliaoyiat
(Adult Teacher)

Fifty people responded despite the bad weather, the early hour in the evening and the fact that it was a dilapidated abandoned house which Ken Dent and some Eskimo people repaired and painted and in which Ken also lived. Movies from various sources were shown. Ken's first show time was March 26, 1972, when 110 people came (rotten weather for movies - a beautiful brilliant, sunny Sunday).

There were some short intense learning sessions during March 1972, as a means of testing the depth of interest in the community and letting as many people as possible become aware of the scope of Adult Education.

Program	Total Attendance	Number of Classes	Average Attendance	Instructor
1. Bannock Making	6	1	-	Mrs. A. Elvioyak
2. Certificate participants	17	-	-	
3. English and Math	14	5	3	Ken Dent
4. Eskimo Language	29	6	5	Mrs. A. Wingnek John Toloquanak
5. Income Tax	39	2	20	Peter Hyde
6. Organizational Meeting	50	1	-	Ken Dent
7. Sewing Beginners	16	6	3	R. Juraviniki
8. Sewing-Advanced	23	6	4	R. Juraviniki
9. Typing (Medical room of old school)	14	7	2	Mrs. S. Davis
10. Sunday Movies	110	1	-	Ken Dent

The typing class was typical of the situations which face adult educators in the north when organizaing any learning experience. Co-operation readily given to others in the community was off-set somewhat by circumstances which no one can help as Ken Dent's report for March, 1972, testifies:

> *"The Area Service Officer agreed to allow the evening classes to be held in the Area Service Office. The Principal agreed to allow the adult day classes to be held in the school whenever a room might be free. It looked like there was going to be a shifting around of machines from place to place. Finally I rented 3 dinky portables and the class could be held in one place - in the school. There, in makeshift quarters - the first class was held with Ken Dent substituting for the sick teacher. In the middle of the lesson the ping-pong table which the students were using to type on collapsed."*

The former medical room in the old school was changed over to a typing room to accommodate a class of older school children. The adults could use this between times. The machines had at last found a home and a few

classes were held there. Then the sewage tank broke loose from its moorings and a terrible stench filled the building. Classes were finally cancelled because:

1. No use having classes on beer days
2. Lack of serious intent by participants
3. Unenthusiastic teacher
4. Organizational difficulties
5. No text until R. Simons sent one from A.V.T.C.
6. Poor Machines
7. Then afternoon classes merged with evening classes and [illegible]lly cancelled due to rotten attendance.

Some Notices

INCOME TAX *INKOM TAKS*

PETER HYDE WILL HELP YOU LEARN TO DO YOUR INCOME TAX FORM TONIGHT. (Mon. March 20) AT 7:30 AT THE ADULT EDUCATION CENTRE

PITA HAIT IKAIYONIAKTOK INONIK MONDAY MI 7:30 INIGNIGIT ILIHAOVIKM.

BANNOK: Class for Beginners

Bring your Fry-pan to the Adult Education Centre Tuesday April 25, 7:00 p.m. Mrs. Annie Elvioyak will show you how to make her prize winning Bannok.

(12 women and 3 men came to this one) *21/04/72*

In June 1972 - 18 people received one of the certificates designed by Peter Taptona (70 years of age). His design was judged to be the best of 27 entries. Ken Dent resigned in June 1972 to return to college as a pre-med student.

Paul and Monica Turner, who came from teaching in Coppermine Elementary School, moved into the Cambridge Bay Adult Centre in September, 1972. Paul, to become the adult educator and Monica to teach in the school as a co-operating teacher working with one of the trainees from the Teacher Education Program. The Centre was the house which Ken Dent and helpers had resurrected in the winter of 1972.

Typing continued in spurts for 2 or 3 people who wanted this skill to get a job. Cooking classes took place at other times and an applique and sewing class kept going most of the winter of 1973, with Connie Kuliktlana, Home Management, instructing. The Adult Centre became the organizational centre for Eskimo Games sessions with much traditional Eskimo Game equipment being fashioned - bones, head pulls, ear pulls, spindles. The new recreation director in the Community was much involved. Reading classes were happening around town in small groups - the same method used with math, more students involved. Paul Turner thought this request came from the fact that math was less frustrating than reading - three apprentices came for classes occasionally. Income tax forms took up considerable time. Some people appeared with T-4 slips going back to 1969. Unemployment insurance seemed to be something unheard of although many were eligible, so work had to be done on the subject. Film shows popular as ever and people had learned how and where to order these films and how to run the projector and clean up the place afterwards. Many small things going on - such as dropping in for coffee and a chat, guitar playing, reading in the small library (comic books and picture books are popular).

Paul Turner also interested and helped some young men build a small geodesic dome as a means of teaching principles of mat[illegible] carpentry and the value of dome buildings (which was the design of the original igloos or snow houses).

Paul and Monica Turner left Cambridge Bay - June 1973. The building which had served Ken Dent and the Turners as the Adult Educator's home and teaching space was badly needed for other purposes and so the fall of 1973 and the autumn of 1974 saw no adult educator in Cambridge Bay. Educational experience for everyone; upgrading, typing, more English, Eskimo, French classes, and video-tape instruction were planned for the following year.

> *"Reading classes are held in small groups, but interest varies. It has not been thought necessary yet, to bring all the students together as a whole. However, books, magazines, and comics are being borrowed and many informal lessons occur at this time.*
>
> *Academic upgrading has been requested by most of the women, especially with school-aged children. The men want to read, yet, they see the Adult Centre as an Adult version of the schools they first attended. It is hoped that in the future, this attitude barrier can be overcome."*

COPPERMINE

Background

This settlement is situated at the mouth of the Coppermine River on Coronation Gulf, and was named by Samuel Hearne in 1771. Although the area has long been a camping ground for Eskimo hunting and fishing parties, it did not begin to have an all-year round population until 1928, when an Anglican Church Mission was erected. Now, with a population of more than 800 people, it is the largest Eskimo settlement in the Mackenzie. It is a well established community with air services three times weekly from Yellowknife by Northwest and Northward Airlines.

Adult Education

Adult Education activities began in Coppermine as early as 1964, but got off to a rather poor start. Interest was short-lived, and the success of programs doubtful. Between 1965 and 1970 several short courses were attempted, covering a wide range of activities from budgeting income to drilling and blasting. Some of the more successful ones were snowmobile repair, claim staking and courses in handicrafts for the women.

One of the basic goals in adult education is to take programs to the people rather than taking people to the programs. This is the reasoning behind establishing possible adult learning centres on-site in small settlements in the N.W.T.

"Elihavik" in Coppermine is one of twenty-six centres now (1974) operating in the N.W.T. The teachers there are Frank and Ingrid Heeley from British Columbia. Frank and Ingrid actually started a similar centre in a house in Cambridge Bay during the winter of 1970, but space was so short, and the house was needed for a family. Adult education in Cambridge Bay had to go into cold storage for awhile. That settlement is still high on our priority list so we hope efforts will be revived there this year, 1974.

Meanwhile Coppermine has been asking for some pre-employment upgrading courses. There was the possibility of using the old transient centre as a living quarters - hostel - classroom combination. Elden Schorn, Supervisor of Continuing and Special Education, Yellowknife, eagerly seized on this facility and Frank and Ingrid Heeley hired early in October, 1970, after having spent the summer in Snowdrift, N.W.T.

Four boys and five girls from other settlements boarded with Frank and Ingrid Heeley and four boys boarded in the village. Thirteen students from Coppermine brought the enrollment up to 22 students.

The Department of Manpower was involved in paying daily allowances for some students. In fact, without their help there would not have been any course. Because of this source of funding, the training in Mathematics, English and Science has to follow a much more structured pattern than is usually the case with courses for adults.

Frank Heeley taught Math and Ingrid Heeley taught English. Social Studies and Science were carried out by both together.

In addition to teaching, Ingrid Heeley had also to cook for a dozen or more people three times a day - every day. The aid of the living-in students was enlisted in many ways. John Ihumatak, for instance, is recorded as making bread, jam tarts and mince tarts in early December and often after that date while cooking lessons were given on a regular basis to other students.

The daily diary from "Elihavik" (The Learning Place) during October, November and December and until March of 1971 is frequently punctuated with bold capitals, saying that the centre ran out of water; water pipes froze up; the meat grinder broke; space heater refused to function; out of water again; new water tank arrived today and none too soon.

Despite these difficulties as well as colds and flu, students who slept in some mornings, students who didn't come home some nights, students who came to class but were so sleepy from socializing the night before that little learning took place, students who missed half a day or a day or two entirely now and then, or the disaster when the fresh potato and onion supply froze in the storeroom because the heating system failed, the first session strove manfully on to its end on March 1st, 1971.

Elden Schorn, assistant Superintendent, Education, Yellowknife, was an unfailing source of inspiration, strength, and support. Twenty-seven students had been involved in the course; ten students dropped out; one placed in training; and sixteen finished this portion of their training.

Some students managed to raise themselves one academic grade in those first five months. Others increased their academic standings by 1.5 to 1.8 grades. Others moved ahead 3.25, 3.50, 3.85 grades in the twenty week session. Two students leaped ahead four whole grades in the English language in that short period.

In addition to the academic achievements, many social and life skills were diffused by Frank and Ingrid and others throughout the entire five months.

Examples of Social and Life Skills

1. A student council was formed and ran student affairs.
2. A newspaper "Koglotomiut News" to serve the whole community of Coppermine was created and issued each week, (on the adult centre's dirtograph machine).
3. Visitors including Commissioner and Mrs. Hodgson, Mr. and Mrs. Henning Meyer of Greenland, and various staff members added to the experience.
4. The Centre had a curling team.
5. Baking and cooking lessons for any students who were interested.
6. Involvement in voting for the Coppermine Settlement Council.
7. Work done in the community to help raise money for a two-week trip to Vancouver and Victoria, British Columbia.
8. Frank and Ingrid Heeley and eleven students visited farms, schools, museums, the Parliament Buildings, planetarium, art gallery, rode on the ferry, visited lumber mills, artificial insemination station, and socialized in between times and saw a different type of country from the N.W.T.

Following this break in routine, the course continued from April 1st to June 30th, 1971, with Frank and Ingrid continuing as instructors. The long days and the spring weather with all its distractions which comes with such a rush in the North, played havoc with punctuality and attendance at classes. Academic progress was, therefore, not as rapid but students managed in the ten weeks to make part of a grade or a whole grade. Some dropped out in May and early June for jobs or to go out on the land.

Frank and Ingrid Heeley were able to attend a summer school course on the Regina Campus this summer (1971). This course was funded by the Department of Manpower expressly for teachers of B.T.S.D. students (Basic Training for Skill Development). The Heeleys came back to Coppermine having returned full of enthusiasm and an abundance of ideas to apply to community adult education. Although B.T.S.D. will still be the core of their program, the Heeleys hoped to get the centre and themselves much more involved in the community during 1971-72. Perhaps it would be better to say "get the Community more involved in the centre", so that the residents of Coppermine can relate it and its activities to their everyday lives. We have been fortunate in having those two adult educators back in Coppermine. Getting community adult education funded, started, and domiciled is a massive task in itself in the North, but getting continuity of community staff is an equally major achievement as well. Continuity of staff is a necessity if people in settlements are to build up a relationship with a centre and its activities to the point where they can see its value to them and eventually operate it themselves. It takes time for people in any setting to build up a trust relationship with strangers in their midst, and adult educators work hard at this task of creating this climate of mutual acceptance and understanding.

January, 1973, began with two full-time day classes in academic upgrading. Seven people were in one, and nine in the other class. The Department of Industrial Development (now known as the Department of Economic Development) in conjunction with Manpower support, conducted day courses for the women of the settlement. For two months the women were trained in the skills used in "Cottage-Type Industry", (for example, sewing, knitting, embroidery, and macrame). After the program, the ladies returned to the Centre to continue their sewing as two or three sewing machines were available. Then, the Centre was also used as a Community "Drop-In" place and a library.

Two stone-cutting saws were set up in a small area of the Centre so that the men could use the facilities to practice their art of carving and at the same time learn and develop ideas gained from each other. The local radio station (established in 1971) remained stationed in the Centre. There are a few pieces of radio broadcasting equipment and some records. The radio program is managed and operated solely by the community but on a very sporadic basis.

During this period, the Heeley's had only one room for their private quarters as they lived as well as worked in the Adult Centre.

Academic programs slackened considerably during 1973, mainly due to competition by the employment opportunities offered by Gulf Oil of Canada in its exploration activities on the Arctic Coast. The women adults left due to babysitting problems or pressure from their husbands. Although an individual approach to learning English as a Second Language was tried, this method was not effective. An Eskimo language course for the Kabloona was held during 1973, but was not too successful due to the limitations of the instructor. A St. John's Ambulance Emergency First Aid Course was good, yet, only a small group attended.

A native teaching assistant was also trained to help with the older people in the evening, John Ihuminak. Ingrid Heeley and Connie Kuliktana, Home Management Trainee, provided lessons in basic cooking as well. In January of 1972, the girls were busy making bread, cakes, and tarts for Bake Sales. They were trying to raise money for an "Explore Canada" excursion. Meanwhile, Court visits (when the court Party came to town), educational films, and a family planning course were organized by the Adult Centre. An Easter Sports Day and dance was put on by the students. They did an excellent job. There was a local low power relay radio unit in the Centre and one of the adults was trained to talk on the radio by April, 1972. She was also given briefing before going to Hay River for training as community librarian. Students planned a sports day with dog team races and other events. This involvement along with planning the Christmas Feast was a good learning experience. The students operated concessions and took in $163.00 towards their Southern Canada trip in the spring.

The needed amount was raised by May of 1972 which, combined with a grant, enabled the adults to make a trip across Canada and into the States. The trip, which included a visit to Disneyland in California, lasted over a month and was a great success. After returning to Coppermine during the summer of 1972, Frank and Ingrid Heeley prepared some Basic English reading materials especially for their Coppermine students.

In June, 1973, an Off-Loom Weaving workshop, sponsored by the Department of Education's Home Management Program, was held to demonstrate and practice the techniques of macrame, knitting, crocheting, spinning, carding, and dyeing. Three representatives from each of the six central Arctic settlements attended Cambridge Bay, Coppermine, Gjoa Haven, Holman Island, Pelly Bay and Spence Bay. The instructor was Marie Aiken of Gravenhurst, Ontario who just completed a handicraft workshop in Yellowknife for the Territorial representatives a few days before. The workshop was concluded a success yet it was felt that if fewer skills were taught more time could have been spent developing each new skill. From July to November 1973, a Basic English Course was held for 16 residents of Coppermine who were guaranteed employment by Gulf Oil of Canada when they became more competent in English.

In the fall of 1973, the Home Management staff Linda McCallum, (Yellowknife H.Q.) and Norma McCullough (Fort Smith Region) planned a similar workshop for people in the Coppermine Adult Centre. Various new skills were taught such as hooking, backing and stuffing pillows and cushions. The women learned to follow patterns and the various sewing techniques. Various handicraft techniques were learned and practiced by a group of ladies throughout the winter, and served as a vehicle for Frank and Ingrid Heeley to teach Basic English.

The classes in adult Basic Education continued through the winter of 1973-74 with several students being supported by allowances from Canada Manpower. From June 1974, Frank Heeley continued as a single adult educator, as the policy was then established by the Territorial Government that each centre should have only one adult educator. Ingrid Heeley joined the staff as a teacher in the Territorial Elementary School in Coppermine.

"ELIHAKVIK - COPPERMINE

PROGRAMME

JULY 1, 1973 - JUNE 30, 1974

	PARTICIPANTS		
Activities completed	*Total*	*Male*	*Female*
Basic English - Gulf Oil Employees	*15*	*15*	
B.T.S.D. (Completion May 24)	*14*	*3*	*11*
Elementary Prospecting	*12*	*12*	
Elementary Prospecting (Kugluktuk)	*(30)*	*Day school students*	
Emergency First Aid	*10*	*8*	*2*
Emergency First Aid (Kugluktuk)	*(17)*	*Day school students*	
Emergency Survival (Kugluktuk) (Mouth to Mouth)	*(60)*	*Day school students*	
Eskimo Language (Experimental) for Kabloonaks	*22*	*10*	*12*
Ladies' Craft Group (Evenings-weekly)	*16*		*16*
Ladies' Craft Group (Daily)	*10*		*10*
Money Management (Leaders' course)	*4*	*2*	*2*
Public Library	*Open three evenings weekly.*		
Radio Station	*Only spasmodic operation.*		
Small Engine Repairs	*35*	*35*	
Special Film Show for children (In co-operation with library)	*Held weekly Oct. to Feb.*		
Special Film Show for adults	*Held weekly Oct. to Feb.*		

Activities Projected from now till June 30

Guiding Course (For Great Bear Lodge)	*3 weeks in June*
Nutrition Workshop & Open House	*May be held prior to June 30 dependent upon Home Management, Fort Smith.*
Southern Exposure Trip	*Tentatively June 5-17*
Waitressing & Housekeeping (For Great Bear Lodge)	*3 weeks in June*
Yellowknife City Concert Band	*Concert on May 20*

Projected for July 15 - Oct. 15 (approx.)

Basic English for Gulf Employees	*Maximum of 20 - 25* *Minimum of 15*

SPENCE BAY

Background

Spence Bay, on the peninsula first visited by Captain John Ross in 1829-33, was established at its present site by the people of Fort Ross when they moved there in 1947. The economic basis is fur supplemented by caribou and fish for domestic use.

Population - 209

Adult Education

For several years the Eskimo women of Spence Bay had been involved in cooking and sewing classes, helped by their own people and by whatever white women were in the settlement - Anglican missionary wives, R.C.M.P., and Bay Manager wives, nurses, teachers and others.

In 1971, Joan Cumming, wife of the Industrial Development Officer in Spence Bay was one of these and her report follows:

> *"The cooking lesson itself was uninvolved because I wanted to introduce a couple of new ideas to the programme. We made the women acquainted with the appraisal forms which we want them to fill out during the tea drinking time at the end of each lesson. Copies which have already been completed are enclosed for your perusal so that you can gather what is going on at the classes from the instructors themselves. The forms are self-explanatory - a check on attendance, opinions and efforts that the students make on their own. I tried to point out to the aides how important it is to find out what thing their students attempt to cook at home and urged them to encourage this. In an effort to encourage independent effort I have also introduced an extra recipe to be handed out each week. This is always a simple one. I wrote the instructions very carefully so that mistakes might be avoided. This recipe I test beforehand and bake. Then I give examples to the ladies in class but I do not show them how to do it. I give them the recipe and the ingredients and tell them to follow the recipe on their own. This they do at home, and what they produce is taken to their class for the students to sample. The students are then given the recipe to try for themselves without any assistance. The first in this series is Raisin Muffins, which as you will see from the reports has already been tried by some.*
>
> *Since there had been a great interest shown in pie making, I started this time, into a simple Graham Wafer crust, which I fill with Jello and Fruit and to round off the menu I show them how to make stuffed wieners, since I think it is a good idea to demonstrate in each lesson two dishes which together constitute a proper meal of two courses.*
>
> *February 12, 1971*
>
> *This was the first of three "yeast" weeks in which the instructors would have to spend several hours at the "host" home getting one batch of bread on the go to be punched down, risen and baked during the afternoon lesson. Another batch of bread would be started at the lesson itself and baked later in the evening.*

Cautiously, I only gave a recipe for two loaves as a failure with those is not so hard to bear as a flop with a batch of 5 or 6 loaves. The women will progress to bigger batches as they are more competent and if this type of programme is continued next fall it would be a good idea to demonstrate with a recipe for several loaves at once. Lack of yeast at the store is another problem, so many will not be able to bake unless they had some yeast put aside for loaving. Due to the interest shown in rice as a sweet dish, I followed this up into fried rice, curried, with fish, advising caution with the curry. Stewed dried apples was the second course and it was to be coupled with Dream Whip, but it wouldn't whip because the package had been frozen. The recipe to try on their own was an Oatmeal Bar - very nutritious.

February 19, 1971

This time the "yeast" adventure was pan rolls which would take a lot less time to prepare and bake and which, with all the shapes of rolls that can be made, would be fun. Much to my relief, the pastry making lesson went well, or rather the pastry went well into the plate, no crumbling or sticking disasters. The problem of rolling pins arose, there being none available at the store. The instructors said they could manage with bottles. Alice informed me later that she rolled hers into a round by using a piece of wood about three feet long.

Pie filling is $1.10 here so I gave the recipe for a peach filling with two cans of peaches at 44¢ each. We also demonstrated a one layer pie filled with cooked dried apples topped with crumbs.

The recipe for their own attempts was a sample fruit bread. It seems that our students are more interested in baking sweet things than really cooking regular nutritional meals. This is natural with the first rush of enthusiasm. Once they get into the food-preparing habit, a later programme might be aimed at encouraging meal planning . . . mind you, there is not much you can do with fish, is there?

February 26, 1971

We were fortunate to get some wholewheat flour as the Bay was out of stock, so this week I demonstrated brown bread. Following our 'macaroni' success, I now introduced them to 'noodles' - it's little brother - in a fish casserole with mushrooms and cheese. As there has been interest expressed in making cookies, the recipe for at home baking this week is ginger creams.

Although I already discussed the programme with you when you visited, I might as well note plans for the next month, just for the record.

Mrs. Cowcill, a teacher, will be attending our next class on Saturday March 6, to view. She might then hold classes on Saturday afternoons in her home. I intend doing all the ground work and purchasing of materials. Mrs. Cowcill, might probably want to try the recipes herself first, teach the lesson and, I hope, make a report at month end, which might be the end of the present programme. I regret that my departure might be anti-climatic for the programme as I had to get with the idea of a big get together with some of the women bringing along their cooking attempts.

However, I do think we will be closing on a good note as interest in the programme has not flagged - as it would if we continued into the fishing season.

At present we are trying to negotiate with Pelly Bay for some caribou meat and have ordered eggs from Cambridge Bay so that when the store here gets eggs in the airlift, good use will be made of them.

I presume that you may want an official evaluation of the programme after its completion or you may prefer that from Father Leverge. Anyway I shall keep thinking about future possible lines of development for this programme at Spence Bay and submit them to you at a later date."

Adult Education

The first full time adult educator in Spence Bay was Gary Thornley, who was appointed in February, 1973. Mr. Thornley came directly from a training session in Fluency First program given by the Saskatchewan Newstart organization at Prince Albert, Saskatchewan. His appointment was in direct response to the people of the settlement who had been requesting help in the learning of the English Language for some time. He continued in the fall of 1973. There was no building available as an adult centre. He reported in October of that year as follows:

"Fluency program is continuing with dramatic progress in some cases and, of course, slow movement toward literacy in others. The alternations that circumstances have

made necessary for me to make in the standardized routine (i.e. a strictly "classroom" situation) seem to be working themselves out from day to day as they occur. As you will appreciate I can not always accommodate 40-odd students and their children in my home; so I am beginning to disperse the activities. My assistant Attima is rapidly becoming a competent and creative instructor."

Then later in November, 1973:

"The Fluency program continues, from 7-10 (Monday through Friday) in my home; from 3-5 each day in the people's homes. Informal sessions are held in the mornings and on weekends. The general music program has resulted in many people buying instruments; several now far surpass me in skill. I think it has been a good thing. It is always a comfort to have music in a home, and it gives the younger adults a sense of accomplishment in an emotional climate that is often insensitive to the individual's needs. My assistant, Attima is doing well, although his enthusiasm is sometimes dampened by the long delays in his pay check. I am devoting an hour or two each day to training him and to filling him in on the mechanisms of class control, incentives, etc. Marie Thornley is working with a small (4) group of night students and with 3 young people studying reading and writing. They never miss a night. I am just about ready to send an outline of my variations on the Fluency First Text to Dana Mullen in Prince Albert. I concur with the Tree-of-Peace people, and with Mr. Macpherson, (Director of Education) that the language is a priority, second only to the physical and emotional health of the native peoples, and that these two areas of concern are complementary. Progress in each of these areas is slow. No miracles or fan-fare, but nothing effective can be accomplished until these barriers are over-come."

Gary Thornley resigned in December, 1973. The Adult program continued with Juneva Green, wife of the Settlement Manager, becoming the adult educator upon the request of the residents of Spence Bay.

Her report follows:

"THE MONTH IN REVIEW

March 8 - Arrived back in the settlement - the Teachers Conference and Arctic Coast Principal's Conference in Yellowknife.

March 14 - Income tax night held at the school, James Eetoolook, interpreter and instructor with the help of Peter Hyde and the Adult Educator. Thirty-five persons attended the short one-night class. All, except one old woman, wrote their name, address, Social Insurance Number and filled out the form to the point where it is necessary to calculate 3% of your income. Those who were able then completed the rough copy and took them home to copy onto the final draft. The Adult Educator completed the others and returned them to the people to copy onto the final draft and mail. Anyone unable to attend the one-night course was invited to bring their income tax forms to the Adult Education Centre.

March 21 - Meeting held in the Adult Education Centre by Carol Brice-Bennet. She is working on a map project for McMaster University which will eventually be given to the Inuit Tapirisat Canada. Six persons in attendance. They will be using the Centre for the next two weeks until a map is completed for each hunter in the community.

BASIC ENGLISH CLASSES - Since returning from Yellowknife, I have been concentrating on compiling an adequate tape library. Students are free to take the tapes home for about one week. I visit each student some time during the week to listen to the tape with them and work on any problems. Hopefully home visits will fill the gap between classes and students will be able to advance to a steadier pace.

UP-GRADING - Four students, including the Paleajook Co-op Manager and the manageress of the Woman's Craft Project. I wrote a letter to the Correspondence Branch of the Government of Saskatchewan and they are willing to include our students in their correspondence studies. If anyone is interested they can begin next fall.

Up-grading is based mainly on English and Math. Peter Hyde, School Principal, is teaching math for an hour twice a week and I take them for English in the other hour.

The manageress of the Woman's Craft Project, Anowyuk, has successfully learned how to print out all the numbers and write cheques. She is now writing the majority of the cheques for the project.

ST. JOHN'S AMBULANCE - The Fire Chief is very interested in having a course offered in Spence Bay. On March 11, 1974 I wrote a letter to Eric Kinsmen in Cambridge Bay who is the instructor for this area but as yet have had no answer.

SPENCE BAY COOKBOOK - Since the Education Department in Spence Bay has the loan of a Gestetner and stencil cutter I decided it would be an excellent opportunity to print a Spence Bay Cookbook. There have been cooking classes in the settlement for the

past four years and some very good recipes have been used. A cookbook would be more permanent than the duplicated copies.

I have submitted a Project Approval form for a cookbook which will include four sections, each with ten recipes, illustrations and brief history of Spence Bay. Since submitting the form I have decided to print the recipes in two colours, which will make them easier to follow; i.e. the instructions in red and the ingredients in blue.

MEDICAL BOOKLETS - Peter Hyde, Keeveok School Principal, has suggested the reprinting of a small booklet the Department of Northern Health and Welfare used to include in their medical kits for families living on the land. The Nursing Station could be a great help with this project and the booklet could be up-dated, if necessary. In the next few weeks I will be obtaining one of these booklets and looking into the possibility of having it reprinted.

MISCELLANEOUS - The dryer, washing machine and bath-tub are used regularly. Musical evenings are held once a week and boys from school practise regularly on the electric guitar.

To help C.B.C. and northern talent I ordered ten Charlie Panigoniak records. Had no trouble selling them and have a order for 35 more.

THE MONTH IN REVIEW

April 4th - meeting of Inuit Tapirisat of Canada executive held at the Adult Education Centre.

April 9th - cooking classes begin at the Centre. Six ladies and four children were in attendance. The classes will be held every Tuesday until the end of June.

April 15 - 20 - drum dance held at the Centre by some of the older people in the settlement.

April 23 - Elizabeth Anaija and Miriam Ninowla began translating the recipes for the Spence Bay Cookbook.

FLUENCY FIRST - since classes were very small or non-existent over the Easter holidays I spent a great deal of time preparing tapes. There are now a dozen tapes with pictures or books which can be used at home by the students in the oral English class. Also a deck of picture cards which can be used to play "Fish". If the students have a choice between playing cards or watching a filmstrip they all go for cards. Picture "Bingo" is next. Visiting in the students homes is very slow and I only have two afternoons a week. Depending on the students the visits can last from half an hour to two hours. Certainly a most worthwhile extension of the oral English class because it helps the student's English and the instructor's Eskimo.

UP-GRADING - three of the four students in this class have asked for regular correspondence lessons for next September. These will be ordered for them from the Saskatchewan Correspondence School.

SPENCE BAY COOKBOOK - for a while I wondered why I ever talked myself into editing and printing a book of any kind. Have gotten over the hump and things are smoothing out. The recipes are being translated by two women and edited by a third. I am typing the English onto paste-up sheets and the part-time typist at the government office is typing the syllabics. One of the best artists in town is drawing sketches for the cover and the inside pages. Translating has been fun and a headache. Vegetables go into syllabics as "the things in a can that aren't sweet." I can imagine some of the things that might go into that stew."

Juneva Green describes the cooking classes which she gave before becoming the full time adult educator:

"Mamaktupanaluk is heard a great deal around Spence Bay these days. Translated it means "It is very good" and what is very good are the cakes, meat dishes, and other gourmet delights which the ladies are making in cooking classes.

It is all part of an Adult Education cooking course being run in the community under the Home Management Division. Besides the cooking classes the ladies are learning to knit, macrame, crochet, and embroider. This is the third year of cooking classes, and the second for the combined course.

The classes involve eight from the community who teach the cooking and craft classes. They meet on Tuesday and Wednesday afternoons with two different groups of women. The crafts are taught to fill in the time after preparation and before the food is ready. The groups vary from five to eight women. Small groups give everyone a chance to try their hand at preparing the recipe of the week during class.

Each week the four cooking instructors get together with the local co-ordinator and run through the recipe for that week. At this time the recipes are translated into

syllabics. The classes are never held in the same home but move from house to house each week.

Some of the recipes this year have been eggless chocolate cakes, raisin pudding, French Bread, bean soup and dried apple pie. One of the biggest problems in selecting recipes is finding all the ingredients at the local store. The week it was dried apple pie, the store suddenly ran out of dried apples which had been there the week before. So the ladies went ahead with apples borrowed from a local household ration, and an explanation to their students on how to alter the recipe to use canned apple pie filling.

The crafts also have four instructors from the community. In all the classes none of the ladies use patterns but simply learn by watching or trying over and over until it works. It never takes long for the ladies to pick-up any sort of handicraft.

In the knitting class the instructor learned to knit sweaters and socks in the hospital, as have many of the ladies in the community. The crochet instructor simply decided to learn how and did; to date she has produced ponchos, sweaters, skirts, vests and hats. Some of the ladies in the embroidery class are now preparing to work in the local craft group which grew out of a ten week project under Industry and Development. The lady who teaches macrame was chosen by the ladies to teach the course and then learned how to macrame and in the same week produced a beautifully macramed purse.

As the course draws to a close the ladies are lamenting that there will be nothing to do now and they will all get skinny without cooking classes. Besides the good eating and useful items made, the most important part of the course is the good feeling and sense of accomplishment that develops over the 13 weeks.

The dictionary defines a centre as "a place considered as the middle of an activity of some kind". As a newly developing Adult Education Centre, locally, as the middle, the hub, of adult learning and exciting new experiences in world knowledge.

Physically, the hub is, in fact, a typical three bedroom Northwest Territories Government staff house. Once the new school has been completed (estimated by January, 1975) Adult Education programs will be centred around a portable classroom adjacent to the school site.

Presently, there are two continuing programs being offered through Adult Education in Spence Bay. The primary spoke in the wheel is the basic oral English offered Monday, Wednesday and Friday each week. Due to movies, meetings, and church, the group fluctuates between seven and fifteen students with about that many again being children and babies, who accompany their parents to classes. The hard core have been together for almost a year. The more advanced students have now moved on to workbooks and reading.

The program uses the Fluency First approach but must move much more slowly because students do not get even casual day to day exposure to English. In order to overcome the time lapses between classes a tape library is being compiled. Tapes are taken home by the students for as long as they feel necessary; usually about one week. The Adult Educator visits each student's home some time during each week and goes over the taped drill with them. This gives the instructor time for individual problems which are often overlooked in the group.

The format of the oral English is as follows:

1. *Introduction - filmstrip, movie, announcements. A time solving out any problems through the translator.*
2. *Drill - Sounds - Games, listening to word sounds such as tie-thigh, ten-then, etc., taped sound effects or a short word game such as "I am going to the store to buy _____."*
3. *New lesson - if many problems arise in a new lesson it is continued from class until the students are confident with it.*
4. *Song - every week we learn a new song. Now the class even does "Are you Sleeping" in four group round in English and Eskimo.*
5. *Tea Break - music, talk session.*
6. *Review lesson - divide into three groups. Use flash cards, language master, large picture prints. Review previous lessons and gives the instructor some time to work on individual problems.*
7. *Closing - either sing another song, use the noun flash cards, number cards or listen to a new tape.*

In addition to the Adult Educator, two assistants provide instruction during the classes. They act as anchors in the large group session to give clear, correct

responses and each take one of the small groups during the review sessions. Translation is kept to a minimum, and used only at the beginning and ending of the classes, unless it is absolutely necessary.

The secondary spoke in the wheel, and the other continuing program, is up-grading; held two nights a week. The main courses of study are math, and English with a small spattering of Social Studies. At present there are four regular students working from grade one to grade eight level. The lessons are designed for each individual. One of the students is the Manageress of the local Women's Craft Group. She is learning to print out numbers and to write cheques in preparation for a buying trip to Toronto. The Manager of the Paleajook Co-op also attends up-grading and next year plans to take correspondence courses through the Government of Saskatchewan, probably at the grade eight level.

Another spoke of the program is comprised of a series of short courses which can be offered on a one night basis or over a number of weeks. This year Adult Education held an income tax night at the school. James Eetoolook was the instructor and translator along with the Adult Educator and the Keeveok School Principal, Peter Hyde. Thirty-five persons attended the short, one night course. All, except one older woman, were able to write their name, social insurance number, address and complete the form to the point where it was necessary to calculate 3% of their income. The instructors helped those capable of completing their rough copies and they took them home to copy onto the final draft. The others were completed by the Adult Educator and returned to the people, who then filled in the final copy and mailed it. Some of the people involved had filed income tax in previous years but this was the first time they were actively participating in filing their own income tax. People who did not attend the course were free to drop into the Adult Education Centre, where they were helped to complete their tax form.

In the past other short courses offered through Adult Education in Spence Bay have been cooking and craft classes, money counting, money management, and carpentry. Such courses as St. John's Ambulance and a sewing course are planned for the fall, 1974.

Other smaller spokes in the wheel are the library in which comic books and National Geographic receive the most use. The record player and records are another well used item. The most important of the smaller spokes is the washing machine, dryer and bath-tub. Being a former staff house the centre has all these facilities and they have been made available to the community.

It's a beginning. The Centre has been established, and people have found a place to learn; they are using it. People have a place to take their questions to; they are asking. Adults are using a few, new words, with their records and tapes. There is a world out there to the south; people are learning about it. There is a place to meet, to talk, to have tea and to sing. It's the Adult Education Centre in Spence Bay where it should be, "in the middle".

Juneva Green resigned on June 30, 1974, in order to continue her studies towards a Master's Degree at Simon Fraser University, Burnaby, B.C.

Former adult students Collin Adjun and Bessie Setatak
now managing the Coppermine Co-op.

Frank Heeley and student, Coppermine

John Shumiak
Adult Teacher Assistant
Coppermine - 1972

Ingrid Heeley instructing in English, Coppermine 1973

English Student, Cambridge Bay 1972

David Kanatsiak and Dominic Aargutimarik,
Cambridge Bay 1972

First adult education centre - Spence Bay 1968

Connie Pudlat and Mary Ettunga making apple pie,
Spence Bay

BEST COPY AVAILABLE

FORT SIMPSON AREA
FORT SIMPSON
WRIGLEY
NAHANNI BUTTE

FORT SIMPSON

Background

Fort Simpson, with a population of 851, is situated on an island at the confluence of the Mackenzie and Liard Rivers. The settlement was built about 1804 by the Northwest Company and called Fort of the Forks. However, it was renamed after Sir George Simpson in 1821 with the integration of the Northwest Company and the Hudson's Bay Company. The original economic attraction of Fort Simpson was the abundance of prime beaver and marten. However, since mineral and oil exploration has been conducted, Fort Simpson is becoming one of the major growth areas of the Northwest Territories.

Adult Education

Fort Simpson is one of the most difficult settlements in the north in which to develop an Adult Education program. Three attempts since 1970 have been made to provide some form of adult education, but failed leaving a residual stereotype in the minds of people: they see Adult Education only as something of a strictly academic nature or an attempt to retrieve juveniles too old for the regular school system and not enough to cope with the world.

The first full time adult educators to work in Fort Simpson, were George and Marie Brunner who were hired in November 1970. The only building available to serve as an adult centre was St. Margaret's Parish Hall, the former Roman Catholic Parish School which had been released for community use.

Twenty-one students enrolled at the beginning for instruction in adult basic education with emphasis on improving English and Mathematics skills. Half of these students came from Fort Wrigley and housing for them was hard to find in Fort Simpson. The adult educators were housed in the newly built Anglican rectory which was empty because it was not possible to hire a minister for St. David's Anglican Church at the time.

The Adult Educators sent the following report February 1, 1971:

> *"In our first progress report dated December 11, 1970, we related some of the problems that we had encountered in initiating the Junior B.T.S.D. program in Fort Simpson. Some of the problems included the lack of adequate materials, the lack of prior screening of students recruited for the program, the unbalanced nature of the program being so heavily academic with so little practical application, and the difficulties in housing which some of our students encountered. Some of these problems have been partially worked out, which others have remained untouched.*
>
> *It is not easy for older students who have not had much in the way of formal education to suddenly have to sit down and do seven hours a day of book-type work. This was another big problem confronting both our students and us when school started. It was so hard to fill all that time and keep everybody at least reasonably interested and productively employed. Although we did our best to vary our program with an afternoon of films and a gym session every week, the preponderance of academic work was still, we felt, too great. We have since explored additional methods for breaking up the seven-hour day in ways that could be both enjoyable and worthwhile.*
>
> *Here is what has developed so far. The school day starts at 9:00 a.m. with math. The women in the group go to occupational typing class in the Thomas Simpson school three mornings a week for one hour each time. While the women are taking typing, the men are working on comprehension lessons in job-oriented readers. On the days when there is no occupational typing at the Thomas Simpson school, we continue after our coffee break with English. The English lesson may be a chapter of a novel, like Steinbeck's "The Pearl" painstakingly rewritten by hand with a series of vocabulary and comprehension questions at the end. Or the lesson may be to continue to work at the student's own pace in the Mott Semi-Programmed Language Series which you recently sent to us.*
>
> *After lunch, on Mondays, Wednesdays, and Fridays, the men go into the shop in the Thomas Simpson school. They are working on a variety of projects in plastic, lapidary, wood, metal, welding, etc. The shop space had been made available since several of the occupational students at the school had dropped out. Mr. Orest Watsyk, School Principal consented to let our students come in to use the vacated shop space,*

and Mr. Letcher, the shop teacher, helped to work out a basic orientation program whereby every student should be able to make five different projects using a variety of materials, tools, and machines. The shop program is only one week old, but the students seem generally to like it. It gives them a chance to stretch, do some practical work, and make something they can see.

We also feel that the shop time can be justified in that these men will be going into trades courses where a familiarity with shop equipment is essential.

As mentioned before, we go to shop three times a week, and for two hours each time. When the men go to shop, I go with them. Marie Brunner stays with the women at St. Margaret's and gives additional instruction in typing, spelling, and reading using job-oriented readers similar to those used by the men, but with emphasis on feminine occupations. On Tuesdays and Thursdays we show films and sometimes we prepare tests, or review lessons, or math tests based on these films for the following day. The afternoons are rounded out by the occasional science lesson, or social studies, (comparison of different Indian cultures), or more English. Included are several samples of the kinds of lessons we have made up and duplicated.

On Fridays at 4:00 p.m. we go to the gym for badminton or volleyball. And that's about it. Oh yes, on Thursday nights we have made it a habit to reopen St. Margaret's between about 6:30 and 11:00 p.m. as a place for socializing, games, etc. The attendance on Thursday nights has fallen off lately due to hockey practise, movies, community club, etc. So we are switching our recreation centre night to Wednesdays, which are generally dead here in Fort Simpson.

We are also starting to get guest speakers. A few weeks ago the newly elected representative to Territorial Council, Nick Sibbeston, spent a couple of hours with us and he has promised to come back. Randy Smith, local forestry official, is coming this week to show a series of slides and tell us a little bit about what forestry work involves. Last week we went ice-fishing and caught a couple of whoppers. We plan to reopen the hole and reset the line and maybe next week we'll go out and snare us a couple of rabbits. The students seem to like reading Steinbeck, so we have secured about fifteen copies of "Of Mice and Men" and next week we'll be starting that. Each day has a lot more variety now and it's not hard to fill the seven hours. So here there has been an improvement.

But we still feel that the school is failing. Something is not clicking. We've had enough dropouts and we still have absenteeism, so something is not right. We don't know all the reasons, but we feel that we do know some of them. Certainly the absence of teaching materials, the housing fiasco, and the haphazard recruitment of students contributed to the early decline of the program. But these problems have now been largely corrected. So why aren't our students coming joyously and eagerly to school? The programmed material may have something to do with it. Almost nobody really likes it, few benefit substantially from it, and some of our students (see progress report comments) have gone through entire books without grasping anything. Perhaps a more homogenous grouping of students in classes, according to grade level, with a maximum of directed teaching and a minimum of programmed material would improve the situation.

An even more serious problem is that most of our students don't come to school to learn. They do not see school as an educational institution. They do not have a concept of the purpose of a school. They think that a school is a place where you sit for a certain number of hours in return for which you get an allowance. This is a waste of time. But this conclusion is not illogical as it would seem. After all, when a young child goes to school, his parents get a "child allowance". If he doesn't go to school, they don't get the allowance. The adults in our program were raised on this system. You go to school for money. But that is not what school is for. School is a place to think, to discuss, to gain skills. It is not a substitute for a child's piggy bank. People are not being educated to think. They are being taught not to think. When people don't think, they become dependent on a crutch, and that's another huge problem that this program faces. You can't get a really good education when you spend a good part of your time drunk.

To give a very simplistic sociological type of explanation of a major problem facing us, we would have to say that most of our students suffer from a lack of cultural education. Whether from Simpson or Wrigley, most children here are boarded with their families into settlements to collect welfare. (John Tetso[1] was not so wrong). They do not carry on their occupations of hunting and fishing, or their cultural education. School for the student, meanwhile, becomes mandatory for a child allowance. Their own language is spoken, not written, not gramatically learned, not structurally learned. It makes the transition into learning English almost impossible (through programmed material anyway). Meanwhile, without either a White or Indian culture, these children mature never learning concepts of either education, never learning the methods of deriving or utilizing their ability to conceptualize.

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[1] John Tetso, author - Trapping is My Life

Life stems around government? Paternalism? Superimposed American culture via radio and movies, credit at the Hudson Bay and home brew (and with the under sixteens a new influx of drugs). Our program cannot combat these problems. The education system here, as in southern Canada and the U.S.A., is failing.

We are not opposed to the instituting of programs here in Fort Simpson, but this program we feel is not the answer at this time. We have noticed that so many of our students and other young people around Simpson have nowhere to go, nothing to do. A few are involved in the hotel, or going to see the same movie twice, or looking forward to going to the community club or liquor store for booze. We've had young children in our house who have bragged to us that their families allow them to get drunk on the leftover brew. Perhaps a young adults' 'drop-in centre' under careful supervision, would be worth setting up here. It would be a place to dance, play games, talk, plan trips, organize club activities. There would be only two binding rules: non-violence and sobriety. This centre should have absolutely no strings attached (church, political etc.). It might be combined with some kind of upgrading classes, but not on a play for pay basis. If the participants wanted to earn money they could through their own endeavour, through personal and group initiative. But we must stop equating government programs with welfare payments. Well, that's pretty much the way we feel.

It is now early February. There are two more months of school. We have gone through some trying times, but we feel that we are over the hump. It's not the best program in the world, but it's a lot better than it was three months ago. We intend to leave at the end of March. What do you intend to do with Junior Upgrading here in Fort Simpson? If you intend to maintain or expand this program, we suggest that you think now about supplies and teachers and housing and the recruitment of prospective students. We can help in that department by interviewing and testing people for an April or May intake. If you intend to terminate the program, you might tell us where to send the extra materials so that they may do the most good. If you want to try a different type of program, we might serve as feelers to see what people might be receptive to.

There are a few other unsettled matters of some importance. We strongly urge that the remaining students in this program be given first priority when positions become available for the courses for which they have applied in Fort Smith. We are critical of this program and of the students, but every one of them has made some effort, and they all deserve a chance to move ahead as soon as there is space for them. (We received a call from Mr. Guido, the Manpower representative in Yellowknife, who said that both Alma Moses and Evelyn Blondin could advance to Fort Smith this week-end for continued upgrading. Along with Leonard Nadia and Andrew Sabourin this means that we will be losing four students. There will be eight students left). It would be unfortunate if this program were to terminate without a logical advancement of the remaining students. John McPherson and Lawrence Villeneuve would be ready for trades or advanced upgrading right now. And our other students should go before the end of March, to further training."

The next attempt to meet requests for instruction in academic skills was made on January 4th, 1972, when James Catton was hired as the Adult Educator to work with 15 students. These classes were held in a small building across the street from the Thomas Simpson School which used to be the original school building.

Only six of these students were receiving allowances from Canada Manpower. The remainder were attending without benefit of allowances. The few students who originated from other settlements boarded in Bompas Hall, the Anglican Pupil Residence. The class continued until May, 1972.

Brian Gallup acted as the Adult Educator in Fort Simpson during the fall of 1972 assisted by Dolphus Cazon. The main effort at that time was directed at developing a drop-in centre for the youth drifting around Fort Simpson. There was no attempt at this time to hold adult academic training classes. Brian Gallup resigned to work with the Department of Social Development.

In 1973 La Pointe Hall, former Roman Catholic pupil residence,became available for an Adult Education Centre.

Jeremy and Helen Long moved from Snowdrift to Fort Simpson as the adult education team in April of 1973. The community had to develop a deep sense of trust in the program and the people associated with it if the adult education program was to work. The Longs set about developing this trust. Home visits were the

first means used in getting information on Adult Education to the community. It also helped to establish a direct contact with prospective students. In 1973, it took four months to acquire relationships with key people and organizations and to establish a Slavey class with an enrollment of six. By June, home visits were still the main thrust as only a few people were responding to the attempts of Helen and Jeremy Long to meet expressed needs. One person was learning to type, and carpentry instruction came through with at least six local people involved. July, 1973, saw more promise of securing the trust of the people. Besides the home visits, counselling was given to applicants for training programs outside Fort Simpson. Jeremy Long conducted a survey to determine the jobs (skills) existing in Fort Simpson. An eleven week adult class in the Slavey Language was completed in June, 1973. Organizing fishing trips and berry picking excursions got underway and an activity centre was set up - but there was difficulty obtaining the older peoples' enthusiasm. The carpentry instruction on a job site which was held at the request of local people closed down due to lack of attendance.

Basic and advanced typing, creative cooking, meal budgeting, moccasin and parka making, hair dressing, embroidery, bead work, advanced sewing and alteration and correspondence course tutorials are offered at the night school classes. Driver training, math instruction and social studies got underway after Jeremy Long passed the Alberta Motor Association course for driving instruction. Business administration was postponed indefinitely because an instructor could not be found. English language and vocabulary development classes are going on, but the natives believe they understand English well enough so they cannot see the relevance of it.

Very few people attended the upgrading program but there were a number of enquiries. The adult drop-in centre has been increasing in its attendance and more people are engaging themselves in creative activity rather than the usual cards or pool. They come to paint, draw, sew, do crafts and listen to records.

The St. John's Ambulance First Aid Course saw a tremendous success with thirty-four people out of an enrollment of forty-two receiving certificates. Out of the forty-two people none were natives, while on the other hand, the students in the driver training course were nearly all native.

There is hope for a brighter future when more of the native population learns exactly what is involved in the program by those attending it. The facilities are waiting for the students. La Pointe Hall contains a room for drop-in painting and art work, one room with three sewing machines, one room with three typewriters, one room for a library and enough space for 2 or 3 classrooms not yet used.

Driver Training was the single most successful activity for adults in Fort Simpson in 1974. The following is a report from Jeremy Long on this project:

"No. of Students received driver licence: 30 (28 Native)

Age Range: 18 - 52 years - 4 @ 18-20
13 @ 20-30
13 @ 30 plus

Average no. hours per student: 12 hours

Cost per student: $60 (plus instructor)

Development

More confident, younger people requested the training initially. As word was passed around of exactly what was involved the less confident joined, finally reaching the older age group with less facility in English.

Impact on the Community

a. Greater job opportunities.
b. Some families able to purchase a car.
c. Kids taken around - picnics - more time spent with the family.
d. Wives now driving to shop, etc. instead of taking taxis.
e. General increase in confidence - social priority.

Contact with the Community

a. A concrete, visible program responding to a definite need.
b. Opportunity to establish good contact with a wide range of people."

In 1971, the oversized Fort Smith Superintendency of Education, in the MacKenzie District was broken down into five area superintendencies of which Fort Simpson and its five satellite communities became one. The first incumbent to this post in Fort Simpson was Gary Black, who wrote to his superiors in Yellowknife a letter dated July 16, 1973, expounding on his support of the manner in which Helen & Jeremy Long were attempting to teach adult education in the Fort Simpson community:

"Since I have spoken to you regarding my concern for expanding the adult education too rapidly, I thought perhaps I should outline to you just what we are attempting to do.

After surveying the situation here, Jeremy and Helen Long and I decided that the best approach would be a slow, developmental one. Since Jeremy and Helen arrived, they have spent most of their time visiting people in the village in an attempt to develop a better understanding of and feel for the needs of the people.

To anyone with a strong WASP work ethic, and we have a few here, what Helen and Jeremy are doing might not appear overly industrious. Let me attest to the fact, as you well know, that trying to develop a sense of trust in people and get them to understand and then verbalize their own needs and interests is an extremely taxing job which cannot be done within the confines of the normal work day. At the same time Jeremy and Helen have been preparing a "Human Resources Inventory" of Simpson which will serve as a resource for adult programs, the school, and the hostel. From their visits the Longs have come up with substantial confirmation for our theory that the institution of formal courses immediately would probably be destined to disaster in any other than a paper or superficial sense. We are now at a point where people are beginning to feel sufficiently free to visit the adult centre and to discuss a wide range of topics including ideas of more formal sorts of things in which they would like to become involved. This fall should see the beginning of a few more formal type courses which would be combined, in a very free flowing manner, with a more activity-centred informal program. With the resource inventory it should be relatively simple to acquire instructors on fairly short notice and thus conduct a pretty flexible program.

Ultimately we see a full spectrum of activities being conducted within the adult centre. The following represent only a few of the possibilities. The limits are set only by the people themselves (and budget).

1. *Basic upgrading courses such as B.T.S.D., Life-Skills sponsored by Canada Manpower and the Territorial Government.*
2. *Correspondence Courses at all levels from elementary school, to university. Supervised by general tutors.*
3. *Pre-employment courses - as extensions of A.V.T.C. or Community College.*
4. *Training on the job theory courses.*
5. *Interest courses of a great many types.*
6. *Community Library.*
7. *Seminar rooms.*
8. *Leadership and/or business meeting training.*
9. *"Drop-in Centre" facilities.*
10. *Residential courses for students from the area settlements.*
11. *Summer courses in conjunction with universities.*

Obviously the list could go on forever. I hope equally obvious is the fact that such objectives could not possibly be achieved by a rapid-fire implementation approach. We feel that it is mandatory for people to:

1. *Be sufficiently self-confident and motivated to determine, for and by themselves what their interests and needs are.*
2. *Become interested and concerned enough to overcome their basic fear and possible distrust of large institution-like buildings to come at their own volition and be comfortable there-in.*
3. *Realize, for themselves, that there are a great many resources available to them once they have established their aims and objectives.*

4. *Develop a deep sense of trust in the adult education program and the motivations of the people connected with it.*

We feel also that these objectives may only be attained by a slow, positive developmental means such as we are presently attempting. We are, of course, open to any suggestions.

I trust that this brief description will help you to better understand what it is we are trying to accomplish."

Helen Long resigned June 30, 1974 as the Department of Education was allowed only one adult Educator per settlement. Jeremy Long resigned September 30, 1974 and they both went to work at the Anglican Lay Training Centre in Sorrento, B.C.

WRIGLEY

Background

The original Fort Wrigley was established in 1877 on Old Fort Island on the Mackenzie River. In 1904 the site was abandoned for one on the west bank of the river and then several years ago was moved yet again to its present site on the east bank of the river. The population of 213 are supported by hunting, fishing and trapping, and serviced twice weekly by Pacific Western Airlines from Fort Simpson to Edmonton.

Adult Education

Many times requests have come from Wrigley residents for some help in developing skills in mathematics and English to the point where they could qualify for jobs and understand more about the development taking place around them.

Ron Hall was the first full time Adult Educator in Wrigley. He came in September 1971. His community function was shared with the Department of Local Government.

Initial enthusiasm was high but much planning was required to make some of the peoples hopes a reality. Home visits and conversations at various gathering spots in the community provided the best answers. The people wanted driving lessons, home management and housing maintenance and general education such as basic English and improvement of mathematics and communication skills. At the beginning only a few sought information on the basic English and Mathematics but, as time progressed, more people came to the centre. Members of the Housing Association requested training in Home Management and general use and care of electrical appliances that would be used in the new homes. An Indian museum was set up but little interest was shown. It was decided to just 'open the doors' of the centre and for students to attend on a volunteer basis.

A carefully gauged program of adult education was needed so the members of the community could come to realize what they could get from it. Information and displays of materials relating to the Mackenzie Highway and Mackenzie Pipeline were arranged. Literature on alcohol abuse was circulated and then further material, such as films were provided.

In his report of December 3, 1971, Ron Hall, the Adult Educator and Acting Settlement Secretary reported as follows:

"Settlement Council

During the month of November, favourable progress has been made towards the establishment of a settlement council. Earlier in the month, Mr. Molstad, accompanied by Mr. Tanner and Mr. Buske, visited Wrigley to discuss some of the issues that the local people had associated with the settlement council. One such issue involved the question of land rights. Mr. Molstad indicated to the Chief and the

band councillors that the treaty rights were a federal matter over which the Territorial Government had no real jurisdiction. Hence, acceptance or rejection of a settlement council would not necessarily assist them in their dealing with Ottawa.

Discussions that I have since had with the Chief, Band Councillors and younger men and women in the community, have centred around making effective use of the per capita grant,[1] what its purpose is meant to be, and how they should look to other sources of finance for projects they wish to undertake. So far, I have tried to demonstrate this by encouraging them to budget their need to make a contribution to the purchase of their pick-up truck against their requirements for opening their coffee shop-cum-transient quarters. At the same time I have pointed out that, if the community volunteers a certain amount of labour, the government will make an equivalent grant of money to buy the materials they need.

Stress has been given to the role a councillor should play as a representative of the people; that a councillor should attend monthly council meetings, that he or she should see that community services are being carried out effectively and that the settlement secretary is there to carry out the collective decisions of the councillors. However, I feel that the councillors will understand their role more fully by becoming involved in municipal affairs and that the community will come to learn this too by observing their activities.

Right now the people are completing their nominations for council so that an election may take place on the 12th of December, 1971, prior to the visit of the Commissioner, Mr. Hodgson. Most likely the first settlement council meeting will take place later in December. The minutes of the public meeting at which the decision to form the settlement council was made, are included with this report.

Settlement Secretary

It is pleasing to note that there is adequate talent within the community to furnish a selection of at least four candidates from which the councillors will be able to make a final decision. Besides the young man already chosen by the community, another young man has shown a very keen interest in the activities performed by the acting settlement secretary. His typing ability has helped me immeasurably and his willingness to attempt any task is commendable. No conflict should arise over the selection of a settlement secretary as I have made it clear that the ultimate choice mainly lies with the settlement council once it is functional. Of course, some of the possible candidates have also been nominated for the council, but as far as I can see this should create no insoluable problems.

Current Programs

Alcohol Education

With the assistance of the Territorial Alcohol Education program, Yellowknife, literature on the use of alcohol has been made available to the community. Pleasingly, many of the younger people have been reading it and asking questions as well. Films are on order, and these should introduce the second phase of the program, which is designed to have a wider appeal. The aim is to encourage the people to make a realistic appraisal of their attitude towards alcohol and acquire a positive willingness to eliminate its abuse. At the moment there is a reluctance to face alcoholism as a problem.

Fire Protection

Undoubtedly precipitated by a recent fire here at Wrigley, the settlement now has an active fire brigade. The aim of this program, which is being conducted by Mr. Menard, is to train a local fire chief and to have a completely locally run unit, responsible for its own activities, training and care of equipment. Initial interest, if sustained, promises well for the future.

Business Education

For as small a community as Wrigley to thrive, knowledge and experience with regard to organizing and conducting minor business ventures appears important. Skill in basic arithmetic as well as English, must be developed too. Fortunately, there are a few women in the community who show adequate command of these basic skills, and who have had a little experience, besides, so that the possibility of setting up a

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[1] Per capita grant - this is an annual grant of money made by the Territorial Government to each settlement. Its purpose is to support or augment those developmental programs undertaken by the community which are not already funded by Federal, Territorial or other grant sources. The minimum is $2,000.00 and the maximum $12,000.00 per settlement.

small business or co-operative store certainly is not out of the question. With a little guidance from my wife these younger ladies have made plans for opening a coffee shop as the winter road is only a few days away. Building the experience they had with last year's coffee shop, the people are proceeding satisfactorily with their plans for this year's operations. If success can be achieved with this relatively small venture, then there seems little reason why a somewhat larger venture, such as a retail grocery, should not be attempted with a small business loan or financial support from the Indian Economic Development Fund.

Work Programs

With winter works projects opening up, employment opportunities have brightened considerably. Besides this, there is always local government work, of course. As far as possible, I have been trying to delegate responsibility so that programs operate by their own momentum. At the end of each day, or at some other appropriate time, I make a point of inquiring how things have gone, who was on the job, how many hours were put in, and so on. I endeavour to inspect all work that is being performed and comment favourably, or otherwise, if necessary. Usually discussion on these occasions centres around difficulties that may be encountered, or how soon that particular stage of the task will be completed. It is not always possible to inspect everything that is being done, for instance logging operations, but I try to become involved as far as possible in an inquiring, but not prying, sort of way. I feel that I am learning as much as I may be teaching.

Local Newspaper

Through the good work of Mr. Rufus Moses, the young man who has frequently volunteered his services for settlement secretarial work, the community now has a weekly news sheet entitled "Wrigley Drumbeats". Copies of this publication have been included in this report. At the moment I must confess that I am handling most of the journalistic side, while Rufus is doing the typing and the heading. Gradually, I hope to withdraw from preparing the material so that it becomes more truly the people's own paper. Much welcomed by all sections of the Wrigley community, this little news sheet is serving a very useful purpose in improving communications within the community.

Improvement of Academic Skills

While awaiting transfer to Fort Simpson, several students have maintained their interest in improving their standard of English and mathematics. The basement of our house serves as a study room in the morning if there is little work about, as pre-school centre in the afternoon, as a sort of playhouse/rumpus room between 4 and 6 p.m. for the younger school children, and finally in the evening it serves as a reading room, study hall and general meeting place. When people, especially the younger men and women, visit in the evening, they like to congregate in the store room that I use as an office. This has afforded a favourable opportunity to discuss settlement affairs and how they are run. We can also discuss projects that may eventuate, for example, the proposal for a new community hall. I might add that my typewriter has become quite an attraction. I have been thinking that it may be worthwhile to acquire 3 or 4 machines in order to run an introductory typewriting course as there are two ladies in the community who would be capable to carry out the instruction. Another program closer to fruition, is a driver instruction course, arrangements for which Mr. Schorn has been making with the assistance of the Area Service Officer. So far as providing adequate tutoring, this I regret to comment has received only small attention because I am finding that other activities especially industrial development, impose a more pressing demand on time.

Industrial Development

Prerequisites for sound community development in Wrigley not only include the establishment of effective local government, but also involve the finding of continuous employment for the younger men and women. If employment cannot be found, these younger people, who comprise the life blood of the community, will be forced to leave the settlement and look elsewhere for livelihood. Admittedly the younger men are inclined to remain since hunting, fishing, trapping and local government work offer them some employment opportunities. But for the younger women, little has arisen except for the teacher's assistant position and that for the newly appointed pre-school centre supervisor. These advances have brought a glimmer of hope that opportunities may be created for women. Possibilities lie in the area of retailing and food purveying. Even the operation of a post office and a small credit union should not be disregarded as future considerations. Father Posset, the Roman Catholic priest from Fort Simpson, who ministers to the community, has

made a survey of population movements relating to Wrigley. His findings show that approximately 20 young girls have left the community in the past 10 or 11 years, but only a much smaller number of young men have done so. Consequently difficulties have arisen with local men finding marriage partners.

Opportunities for establishing a lumber industry have brightened since several letters of inquiry have been sent to possible purchasers of lumber materials. The Northern Transportation Co. Ltd. will most likely be calling for tenders later in December for the manufacture of 10,000 pallets[1] for the opening of the barge season. Northern Canada Power Commission may be looking for more poles. Moreover, there is always the possibility of setting up small industries based on lumber. Examples include the manufacture of toboggan boards using local birch, rough lumber using spruce or jackpine, and handicraft items, such as snowshoes, using poplar. Tourist potentialities should not be ignored as favourable developments have already taken place here.

Band Council

Concurrent with the development of the settlement council, I have been encouraging the chief to strengthen the Band Council, as a viable organization to help in the battle to gain fairer Treaty rights. The first step in this direction, apart from regular consultations with the Band Council, has been to persuade the Chief to open a banking account in the name of the Wrigley Indian Band Council. This should enable the councillors to gain added experience in the care of finance as well as helping them to be able to offer financial, in addition to moral, support to their political organ, the Indian Brotherhood. Furthermore, I have indicated that even though the settlement council and the Band Council may consist of virtually the same people, if these two organizations work together and demand similar things, they have doubled their chances of gaining their ends.

Community Spirit

Recent developments have helped immeasurably in fostering an awareness that opportunities can be found, and that it's just a matter of seizing these chances as soon as they arise. Once people realize that progress is possible, then enthusiasm soon mounts. Government assistance in providing the people with a Bombardier Snowmobile, and assistance to purchase a truck together have aroused interest and determination amongst the people. The maintenance supervisor in Wrigley Mr. Menard, has provided facilities for maintaining the Bombardier. Another piece of good fortune has come from Canadian National Telecommunications who have given the Indian Band a small sled which has lain idle here for a number of years, that can be towed behind their Bombardier, in return for disposing of a few old batteries.

Quite frequently I have occasion to call on people, but I have found little chance to visit on a purely social basis, although many of the local community come to our place for that particular purpose. My visits to them are usually for some specific reason, such as signing forms or making inquiries about work. Unfortunately, the language barrier has limited my contact with the older folk, but the message seems to be coming from the younger ones. The challenge for me lies in expressing ideas clearly and using appropriate illustrations."

A fire brigade was formed after the consequences of a fire were seen. This brigade has a trained fire chief and unit of local people responsible for their own activities, training and care of equipment. The initial interest looks promising for the future.

It is important for such a small community as Wrigley to thrive, so knowledge and experience with regard to organizing and conducting minor business ventures appears important. A few women in the community showed adequate command of basic skills of English and Arithmetic and as a result set up a coffee-shop. A retail grocery is a larger venture for the future.

The opening of an account in the name of the Wrigley Indian Band Council enables councillors to gain added experience in the care of finance as well as helping them to be able to offer financial, in addition to moral, support to their political organization, the Indian Brotherhood. The manager of the Imperial Bank of Commerce, (Fort Simpson Branch), gave advice on banking during a visit to the settlement.

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[1] Pallets - small wooden platforms built from 2 by 4's and slatted lumber in such a way that fork-lift equipment can be used to transport boxes and bales to and from barges and maneuver at dockside.

Driving lessons were a success and as the people received their driving licence, their name would go in the "Wrigley Drumbeats", published twice a month. Communications within the community has been broadened by the people's own paper.

Due to the difficulty in finding employment in Wrigley young people tend to move out. Teacher assistant positions, the operation of a post office, a small credit union, are a few ideas to help keep the young at home. The lumber industry which is growing rapidly requires men with skills in carpentry. The handicraft industry is growing so, with the building of tourist cabins, the products can be sold.

Library facilities have been made available to the public and here students are encouraged to work on self-instruction materials available from the school.

There has been no full time adult educator in Wrigley since Ron Hall resigned in June, 1972.

NAHANNI BUTTE

Background

Nahanni Butte with a population of 66 is near the junction of the South Nahanni and Liard Rivers. It is a Slavey Indian settlement with residents living off the land mainly by hunting and trapping. Nahanni Butte is the access point to the newly created Nahanni National Park. Chartered Air service brings in mail and supplies on a monthly basis from Fort Simpson.

Adult Education

Don Kissinger was a community Adult Educator in Nahanni Butte in 1971-72. He combined the role with that of Settlement Manager for the Department of Local Government.

The Adult Education program between September of 1971 and February 1972 was involved mainly in initiating projects which were felt important to the development of Nahanni Butte. One such project was a banking service set up with the help of the Imperial Bank of Commerce and the Area Service Officer both in Fort Simpson. The service is available for 2 hours each day on the store premises and is used mainly as a cash receiving, a deposit service and also used by a few people for cheque writing for out of town orders (use of C.O.D.). The people learn about budgeting and economy and realize that a dollar put by now will be handy later.

Time has been spent mostly in supporting and training for the Settlement and Band Councils. Training the settlement secretary in administration out of the area office - such as light bills, etc. - followed this line as well. An application was made to the LIP for funding a training course on settlement government and information of government in general. It was set out as a program with a lot of practical work in it, besides information and theory. The application was turned down because it did not have 15 man-months of labour. The program got going with Don Kissinger regardless.

The need for excellent information resources will always remain as an important factor for the success of an Adult Education program. The educator should have information on the government organizational structure, names, addresses and telephone numbers of government employees, and the responsibilities and specialities of the department. Copies of forms such as building permit applications should be obtained from each department. Copies of rules and regulations that may be needed in development, such as company regulations, guide regulations, small business loan regulations, are very important and should be kept on hand. Reference works should be included also.

Currently the settlement receives publications from non-government organizations. These include "News of the North", "Edmonton Journal", "The Native People" and so on.

Time was spent involving the people with the Parks Branch and DIAND[1] to help them develop a realistic awareness that the park is and will be affecting their lives, with respect to employment, contact with visitors, possible increase in town population with the park staff, etc. Corresponding with the Parks Branch the people were able to demonstrate that they are read to handle jobs in the park and thus more likely be not "passed over" in the employment resulting from the park. Also, the peoples' ideas may be used in planning of the park if it is known they are concerned and have ideas of their own. This is just one attempt made to make people aware of the opportunities available to them. Others are trapline, tourism, tourist accommodation, gas/oil sales to tourists, and camping gear, canoes, motors, etc. Training sessions are also available dealing with money for the above ventures.

Mineral identification and claim staking courses are being offered with 2 or 3 people enrolled and two students were assisted in Secondary correspondence courses during 1971-72.

Trapping programs and trapping as a business has been proposed to the people. Trapping should be encouraged as the people know they could make more money, be more comfortable on the line, by modifying their approach, but they do not seem interested. One of the best encouragements was obtaining the sale prices of an Edmonton fur auction and posting them in the store. A list of when the sales take place was also posted so that the people could trap and skin towards a deadline.

Assistance was given to set up a community club. A coffee shop service and bingo brought in enough money the first night to pay off the loan made from the bank service ($17.50).

The B.T.S.D. and academic skills program was opposed by the adult educator, until it is requested by the people. An Adult Educator has been felt to be more necessary, to find out needs and expressions of needs and the realities of the people rather than our preconceptions of "need".

[1] DIAND - Department of Indian Affairs and Northern Development.

Eliza Lawrence, Home Management Development Officer and Agnes Stewart, trainee, Fort Simpson 1974

Alicette Potfighter, Community Health Worker Training Program, Fort Simpson 1974

Sister Monpetit and Adeline Hardisty, Community Worker Training, Fort Simpson 1974

Tanning Hides, Fort Simpson

HAY RIVER AREA
FORT PROVIDENCE
FORT RESOLUTION
FORT SMITH
HAY RIVER

FORT PROVIDENCE

Background

Fort Providence, with a population of 635, lies on the North Bank of the Mackenzie River near Great Slave Lake and is connected to the Mackenzie Highway System. A Roman Catholic Mission was established in the area in 1861 and named "Notre Dame de la Providence". Shortly after, a Hudson's Bay Post was built at the present site of the settlement. Wage employment with government and local contractors forms the base of the economy. A beef farm and a potato farm were established near the settlement at Horn River in 1970.

Adult Education

Ransford Dodd opened the Adult Education Centre in Fort Providence in November 1971 in a new portable classroom. Twelve students came for academic classes and came of their own volition, as there were no allowances paid. In addition, the Housing Association asked the Adult Educator to conduct evening classes once a week in housing education. The objective of this training was to help families to adjust to living in their new houses in a safe, comfortable and rewarding manner.

In January, 1972 the Centre was opened in the evenings for reading, games, films and record playing. Four of the students went on to Fort Smith Training Centre for further training. Leathercraft work and driving instruction occupied a few of those attending the centre in Fort Providence. Ransford Dodd resigned as Adult Educator in June 1972 to become the principal of the Territorial School in the same community.

In August of 1972, Dan Cash became the Adult Educator in Fort Providence. D.P.W. sponsored a course, Rodmen and Chainmen. Academic training in February got off to a slow start - Driver training was arranged for 6 people in the settlement. Typing for 5 people and a leathercraft for 10 people were held in the evenings.

In April, nine students took a tour of Fort Smith Training Centre and the City of Yellowknife.

Employment Counselling took most of the Adult Educator's time.

A bird house building contest was held in order to teach people Mathematics and carpentry skills as well as create an interest in conservation. Many of the Indian residents thought this was a funny project because the birds had built their own nests from the beginning of time so why build them houses now? (Truly, the white man's ways are strange indeed!)

Dan Cash's report on this activity follows:

> *"The idea of the bird house building contest originated in the early part of April when one of the men taking the course in one of our Adult Education classes, James Elleze, mentioned that he had made a bird house. His son really thought it was the best thing that ever happened there and said how he was going to hang it outside his window where he could watch the birds, and this would occupy his preschool son.*
>
> *We talked about birds (ornithology, study of birds, beneficial birds) and the class was very interested in attracting more birds to Fort Providence. We discussed different ways we could do it and the class thought that if a contest was held, this would encourage people to build bird houses. Also, with more birds, there would be less of an insect problem. Everybody knows that most northern communities have quite an insect problem, especially black flies. We realized, through our reading, ivestigation and research, that "swallow birds", as they are locally known, are insect eaters and these birds would be our best bet to attract to the settlement. We had some swallow birds in previous years.*
>
> *Our idea was to provide more houses and then more birds would occupy these houses. Word spread around, by word-of-mouth, by posters and by radio announcements that there was going to be a bird house building contest and this we organized through the Adult Education Class. People asked what the prizes were and so I went around to the local businessmen, Muir Barber Ltd., (this company runs the fibreglass water tank company), the Snowshoe General Store, the Hudson Bay Co., Norm's Pool Hall.*

Also the Adult Education Centre donated prizes. May 1st was the day selected for the judging. Brother Turgeon was the judge selected and he is a well known bird house builder in this area. He is with the Roman Catholic Mission.

People living in the area could build bird houses. The houses were to be constructed of local material like scrap wood laying around the house, or they could go buy wood if they wanted to. It was up to each person building to find his own material. I offered to have the Adult Education Centre opened at certain times where the people would discuss their problems with me. Also, they could discuss sizes, the size of the hole, size of the floor, depth, size of the roof, how to hang it, things like that. I offered my services and some power equipment to install holes in the bird houses. At one stage the people were having a problem getting a correct entry hole size. They needed a 1 - 1¼ inch hole for a swallow and they couldn't get one so we managed to get the machinery and install the unit in the Adult Education Centre.

The total value of all the prizes was about $50.00 and these were all donated. Everyone seemed very willing to donate. There was no problem getting donations for the prizes, but I didn't want to get the value too high.

The adults were to put their bird houses at the Hudson's Bay, they were to display there. The children were to put their bird houses in the Snowshoe General Store and they would be judged separately. The adults would not be competing with the children with this arrangement. Everything went along well. We expected 30 bird houses, one time we expected only 10, depending on how bright the future looked. When it came to judging time, May 1st, we found we had 23 bird houses. Some were single apartment type, some were double apartment type, and there was one that was a four apartment type - a wide variety. The winners were Baptiste Gargan, Galee Gargon and James Elleze."

In October, 1973, one hundred and two people (about 1/5 of the population) took an emergency first aid course given by Ernie Canning under the St. John Ambulance Association in Yellowknife. This was a continuation of First Aid courses started in the settlement in the winter of 1972. The skills learned at that time were responsible for one of the trainees, Ted Matto, saving the life of Louise LeCorne, on September 29th, 1973.

The incident occured when the LeCorne family and Ted Matto were returning along the Mackenzie River from a hunting trip. Their canoe collided in the dusk, with another canoe, spilling everyone into the fast cold water. The two men immediately started pulling people into the other canoe but Louise LeCorne was swept away. Mr. Matto swam after her and brought her back to the canoe. Mr. LeCorne found that his baby daughter was unconscious and started giving mouth to mouth respiration while the canoe made for shore. About fifteen minutes later he succeeded in reviving young Louise. This incident proved the value of St. John's First Aid training and the people of Fort Providence didn't waste any time getting training next time round.

An extension course in welding was given in Fort Providence in November, 1973 by Jake Jantz from the Adult Vocational Training Centre in Fort Smith. Twenty people attended.

Leatherwork, enamelling and off-loom weaving were three handicrafts which appealed to about a dozen people for short study periods during the winter of 1974. The Industrial Arts shop in the elementary school was available to adults on Saturday afternoons.

FORT RESOLUTION

Background

Fort Resolution is a settlement of about 623 people located on the south shore of Great Slave Lake near the Slave River delta. It is one of the oldest settlements in the Mackenzie District. It grew out of the Hudson Bay Company Post which was established in 1786. Most of the population are Indian and Metis. Employment is provided through the Federal Government Departments of Transport and National Health, and the Territorial Government Departments of Education, Local Government and Industry and Development, the Royal Canadian Mounted Police and the Hudson Bay Company. There is a small sawmill operation operated by Jack MacCalder providing a few jobs.

Adult Education

The following account by Dr. Echo Lidster, Supervisor of Adult Programs for the Northwest Territories appeared in "Norpinion" April 17, 1973:

> *"The idea of adult education programs which would lead to employment and which would be provided in the community was first raised in 1967. At that time there were 136 employable males in the community and 112 of them were receiving social assistance. The people wanted to change this situation. They were demanding jobs. The low levels of education prevailing in the settlement meant that people could not qualify for many of the jobs which might be available elsewhere. Some people liked living in Fort Resolution and did not relish the idea of going away for either jobs or training*
>
> *The Department of Education decided to take the program to the people instead of taking people to the program. An up-grading program was begun in January 1968. After February 1968 there were 14 people in that first up-grading class - eight young men and six young women. The instructor was Mrs. Walter Kudelik, wife of the Principal of the School. The only space available for a classroom was a room upstairs in the Roman Catholic Mission which Father Menez rented to the Department of Education.*
>
> *Each of the students was paid $3.00 a day training allowance. At that time the Department of Manpower could not get involved because the Department of Education was administered through the Department of Indian Affairs and Northern Development. The Adult Occupational Training Act administered by the Department of Manpower did not permit one Federal Department to buy training from another."*

This first attempt at adult education day classes for native people in Fort Resolution was quite a struggle as Mrs. Kudelik's report relates:

> *"Adult Basic Education Class at Fort Resolution*
>
> *Mrs. Irene Kudelik, Teacher Counsellor*
>
> *The Adult upgrading school in Fort Resolution started on January 15th, 1968. There was supposedly a great deal of interest in education because the majority of people could not be placed in jobs that required some training, so this class was started under the direction of Jack Witty, Placement Officer, sponsored by the Education Division.*
>
> *The beginning of the school was weak, mainly for three reasons. The first, I was not here because I had taken my baby to the hospital a few days prior to the opening. Isadore Tourangeau had taken my place, till my return. Secondly, we did not have a good supply of books. Thirdly, I think the biggest factor was a lack of interest or indifference from the age group that had signed up.*
>
> *I arrived on the scene on the afternoon of the 19th of January to find that no one was present. Monday, January 20th, was the same, so was the morning of Tuesday, January 21st. This got my temper up so at about 11:30 a.m. I went to the individual homes and discovered that most had no interest at all. Some said that they did not know that the school was operating. One was sick, and two said that there was no teacher. In the afternoon on Tuesday, January 21st, I had one pupil. It never went above three pupils. These three pupils were Dan John Edjericon, Leonard Beaulieu, and Henry Yelle. The previous week Gene Norn attended for three days.*
>
> *One of the three, Dan John was the only one that was serious about attending. Leonard, who is very capable dropped out on the 23rd. Henry Yelle came very sparingly till the 30th and dropped out also. His reason for dropping out was that he had signed up to write an exam as a Heavy Duty Operator. Gene Norn's reason, I think, was mainly shyness because of the difference in age and grade standing. He got a job later.*
>
> *The others who were signed up and did not even show had various explanations. Some got jobs, others were trapping and some said they only applied to write tests for their certain jobs. This group of fellows were all in the twenties, some were much older, and had no or very little formal education.*
>
> *About February 6, 1968, we got a new start. This time girls were included and the age group was lowered. There were about thirteen new applicants, all of which started well. Two family men, in ages between 35 and 45, would have come to class, had Manpower taken over the program (i.e. allowances would have been higher).*
>
> *The main problem here was that we didn't have enough books. As the days went on it was obvious that we were putting in time until the books came. Because of this, interest in the school began to fall. I tried to encourage discussions and oral participation in their work, but that, too, soon began to lose it's interest.*

The arrival of the books gave the class a good lift. Everyone worked well and showed good promise. On the whole the class could have gone much further if the books had arrived sooner. Interest was good till about a week before the Carnival in Hay River, which was the 22 and 23 of March, 1968.

Everyone wanted to go to this Carnival and they concentrated all their effort on this event. They had the problem of getting there, saving their money and finding a place to stay while in Hay River.

There was constant talk of these problems during the class. After asking and explaining that they should try to do their work, it was to no avail. On March 14th at about 11:30 I left the class, explaining that when they were ready to work, I was willing to help. That same day they phoned me back and asked me to return. After this the work was good, till some others left on Friday, March 22nd. Two good workers stayed behind and did a lot of work during those two days, and during the week that the three girls were gone. Some of the boys went, but they returned on time.

All were back in school on Monday, April first. Since their return and the coming of spring, interest had really fallen down. Only the good workers, Steve Lafferty, Dan John and George Edjericon were holding steady. Isadore Simon left for the spring rat hunt.

Because of many failures and discouragement throughout their lives, a small unfortunate incident sets them back a long way and it also affects the class as a whole, not only the individual. Keeping this in mind here are a few pointers, which may help this type of a school in future.

1. *Make all needed rules as clear and precise as possible, eg. - How much of the day can they miss, before pay is deducted? How many days can they miss throughout.*
2. *Make sure the course is well defined. Books should be readily available. Explain type of examinations and their purpose.*
3. *Make sure all payments are on time. To the majority this is their only income, and there is constant wondering if they will get their cheques, so that they may participate in the coming events.*
4. *Try to operate the school during the winter months.*
5. *Cut the time to 3 or 3:30 in the afternoon, instead of 4 o'clock.*

In conclusion, this course received a lot of interest in education in the town as a whole. Some pupils used it purely for an income base, education was secondary. These pupils only went through the mechanical part of learning. Few saw it as a good opportunity, but could not apply themselves well enough to make it useful. To many others, influences around them which they could not overcome because of their environment, didn't even start. Three used it for its purpose: "education". Two I hope will attain the grade nine level. One fellow started with a grade three and has had a hard time throughout, but his sole purpose was to learn.

The reason for so much indecision and hesitant attitude toward education might be summed up in George Edjericon's words, "We older people have many ghosts in education," referring to the beginning of education in N.W.T.

As soon as the long sunny days came in April the indoor classes ceased. Another program was mounted outdoors for six weeks. This was a Trappers Education Course conducted by James Beaulieu and James Bourque of the Game Branch. Financial returns of the trip were poor, but it was rich in experience. Two of the six found that trapping was definitely not for them.

ADULT ACADEMIC SKILLS IMPROVEMENT CLASS

FORT RESOLUTION - WINTER 1969

	Start		Finish		Improvement		Attendance
	Math	English	Math	English	Math	English	in days
Mae Beaulieu	4	2	5	3	1	1	22
Therese Beaulieu	7	7	9	9	2	2	70
Eliz. Boucher	3	4	4	5	1	1	26
Frank Boucher	6	8	8	9	2	1	35
Lloyd Cardinal	7	7	9	9	2	2	63
D.J. Edjericon	8	8	9	9	1	1	25
Dora Edjericon	4	3	5	4	1	1	23

	Start		Finish		Improvement		Attendance
	Math	English	Math	English	Math	English	in days
Geo. Edjericon	3	2	5	3	2	1	79
Ted Edjericon	5	6	6	6	1	0	24
Robt. Fabien	3	3	4	3	1	0	47
Ernie Field	2	2	4	3	2	1	35
Cecil Lafferty	7	4	9	7	2	3	62
Harv. Mandeville	4	4	5	5	1	1	43
Kaye Sanderson	6	6	8	8	2	2	59
Irene Simon	4	5	8	7	4	2	56
Average Improvement (Fort Resolution)					1.7	1.3	44.6 (out of 80 days total)
Overall Average Improvement					1.8	1.3	44.5

Dr. Lidster's report in "Norpinion" continues:

"During the winter of 1969 the upgrading classes were again resumed in Fort Resolution when the Department of Education contracted Frontier College to provide two adult educators for Fort Resolution. They were Dave Farewell and Dave Sweeny. This time there were 50 people between the ages of 19 and 42 involved in day and evening classes and other community connected programs. The two instructors worked as a team concentrating on English, Math and Science, discussion groups, public speaking, job opportunities, and encouraging people to involve themselves in their community affairs. The adult work was then discontinued for two years. During the winter of 1970 a course in Home Maintenance and Improvement was given by Romeo Gonzales, Industrial Arts Teacher in the school. Twelve people attended.

During the fall of 1971, there was a new approach to adult education in the community. Jack and Judy Callbeck came into the community as a husband and wife teaching team. The Callbecks, from Saskatchewan, had been trained in adult basic education methods and life skills techniques in Saskatchewan Newstart in Prince Albert, Saskatchewan, during the winter of 1971.

Judy Callbeck had been trained in the use of the BLADE methods and materials (Basic Literacy for Adult Development). This program was designed by Miss Naida Waite of Saskatchewan Newstart. It was created especially for people who needed a basic beginning in reading and speaking English. (Some of the people in Fort Resolution speak parts of three languages - Chipewyan, English and French). Jack Callbeck had trained in the use of materials and techniques for those people at the general academic levels of grades 5 - 10.

Another development since 1969 was that the Department of Education was now a responsibility of the Government of the Northwest Territories and could therefore take advantage of the training allowances provided by the Canada Department of Manpower. Also a new school had been built in Fort Resolution. The Industrial Arts room of the old one was the only salvageable part and was used for the adult activities. Later a portable classroom was added giving the Adult Class more room.

The Life Skills exercise helped people learn such things as how to apply for a job, how to take a job interview, how to get along with people more easily on the job, in the community and in the home, how to listen to others, how to take part in group discussions, how to take part in public meetings, how to get information on any subject, and many other phases of personal growth and development.

Students ranged all the way from 19 to 61 years of age. The older students didn't want to waste time talking. They said they had come into the program to learn to read and write; and they really worked at it all day long. After some weeks, and as they had gained confidence, they did take part in other activities in the adult centre. This meant taking part in discussion groups, some of which followed the showing of educational movies on a variety of topics, or taking part in such educational games as "Scrabble". This type of activity provided a social experience as well as an opportunity to improve word attack skills. During the summer of 1972 Judy Callbeck went to Newstart for more training, and Jack worked with Steve McKellehar of Local Government helping the community prepare for federal and local elections. Woodworking, sewing, and typing classes were also provided that winter. Some First Aid Training was given in March by Mrs. Rachel Paton of Yellowknife through arrangement with the Council of the Order of St. John in the Northwest Territories.

A branch of the Territorial Library service was also being developed as part of the adult centre."

Jack and Judy Callbeck moved May, 1973, to Hay River, N.W.T. where Jack Callbeck became the first full time adult educator in the Hay River adult centre in September 1973. The Adult Education Centre in Fort Resolution remained closed in 1974.

FORT SMITH

Background

Fort Smith owes its existence to four sets of rapids on the Slave River, the Cassette, Pelican, Mountain and the ominous Rapids of the Drowned which forced explorers and fur traders to portage this portion of the River. Among those who carried their canoes past this point were Peter Pond, Alexander Mackenzie and Sir John Franklin. The town is situated on the portage site of the "Rapids of the Drowned" and is associated with the history of the fur trade. The settlement came into being, however, with the establishment of the Hudson's Bay Company post in 1874. It was named after Donald A. Smith, a Hudson's Bay Company Governor, later Lord Strathcona, a financier of the Canadian Pacific Railway and a member of the first Northwest Territories Council. Fort Smith played a memorable role in the early development of Canada's north. In addition to sheltering explorers, fur traders and missionaries, it was a stopping place for the gold seekers of 1898 who chose the Mackenzie Route to the Yukon. The present economy for the settlement of 3000 is based on wage employment, with the Northwest Territories and Federal Governments being the major employers. It is the site of the Adult Vocational Training Centre begun in 1969. It marks the most northerly nesting place for pelicans and the renowned endangered whooping crane nests in the Wood Buffalo Park marshes near by.

Adult Education

In response to repeated requests for training in pre-employment, a full time adult education program began in Fort Smith on December 20, 1968, with the arrival of Ron Rothwell and Gary Pierlot, Frontier College adult educators. The only accommodation available as living quarters was an apartment in "the pink house", a building for single government employees. These sophisticated facilities prevented easy access to adult students in the evenings. This factor inhibited the relaxed atmosphere sought in the classroom. The Indian Community centre, Thebacha Hall, the former Roman Catholic Church, was rented five days and two evenings a week. Community halls are always less desirable as adult centres, because all tables, chairs, learning materials, audio-visual equipment have to be cleared away after class for public use of the hall and this situation in Fort Smith added an inconvenient note to adult education efforts there.

Basic English and math were emphasized, interwoven with social studies, Science, Art and Music. The capabilities of the adults ranged from functional literacy to a grade 10 level.

The large majority of the participants were 24 years of age or less. The Adult Educators reported:

> *"The reasons motivating participants in the beginning were not diverse. To generalize, the older the participant the more serious and genuine was his desire to upgrade his education with a view to economic security through employment. Some of the young people came initially for the following reasons:*
>
> *- their friends came*
> *- a warm place to stay*
> *- $21.00 weekly allowance*
> *- nothing else to do."*

There were, however, a number of young participants with a genuine interest in learning from the beginning.

> *"The atmosphere of the classroom and the efforts of the teachers pressed constantly towards changes in this initial motivation and several individuals who at first displayed only superficial interest came, in time, to work diligently towards serious improvement.*

We did not attempt to measure success entirely through attendance statistics. Some of the participants who stayed in the program for a substantial period but who "dropped out" in order to trap or to work at Pine Point Mines, for example, did make substantial adjustment to a scheduled learning situation and did demonstrate academic improvement.

We can categorize a second group of students who attended intermittently, that is, with a number of breaks in regular attendance over the duration of the program. In some cases these individuals came from very impoverished home situations with no one else capable of doing "chores" such as hunting and wood-chopping. (In Fort Resolution it is necessary to make five-mile trips into the bush for good wood). Other persons broke their attendance pattern in order to trap. Breaks were of up to ten day periods and then they returned to active participation in the program. We considered it one advantage of the program that we could accommodate these individuals, and they did show progress.

Attitude Change

We are aware that "attitude change" is a process and one not readily measurable. The active daytime program lasted nineteen weeks. Thus we can speak here only in tentative and incomplete terms. The attitude of participants towards the idea of education was definitely changed somewhat through the program. Among older participants there was an initial reluctance to approach new or difficult topics stemming from a fear of exposing an inability to learn and perhaps an idea that school is an activity reserved for young people. By the end of the program this reaction was broken down almost entirely. Among younger participants there was on occasion a negative attitude towards learning based on previous experience in school. This attitude also yielded to the more positive approach by the instructors.

Also through the program, many participants who had only a very hazy notion of a vocational goal came to focus upon some possible need for academic upgrading.

Involvement in Community Affairs

It must be recognized that involvement in community affairs could not and did not command first priority on our time during this program. The commitment to daytime and night classes took up a large portion of our time and energy from December to May. Community-based activity was possible in a direct way only in the "spare time" of the Frontier College Staff.

Our approach was to become involved in community activities with a view of facilitating both the growth of individuals' awareness of community issues, and the development of groups and leadership within the community context. We say "facilitate" rather than "promote" because we saw our role as that of resource persons in the community, not initiators.

Of course this development is a process, as is attitude change, and one that defies accurate measurement. It will always be a slow process and our involvement was confined to five months. Thus we do not point to dramatic achievements but can offer only tentative suggestions as to what changes our presence may have facilitated. Our contact with the community was often made through students who were active in the on-going education program. Also, there were, of course, many direct contacts with non-participating individuals and community-based groups. An incidental and beneficial result of this involvement lay in increased classroom rapport between teachers and students, which improved the learning environment.

Thebacha Association

From the outset Frontier College was very closely involved with Thebacha Association.[1] *All mail was received through Thebacha and almost all adult education activities took place in Thebacha Hall. The Thebacha Adult Education Committee co-ordinated the night classes. This close identification affected the image of both Frontier College and Thebacha. Thebacha was seen to be more active than previously in social and educational activities by identification with Frontier College. In early May, Mr. Edd Bird*[2] *told Garry Pierlot "Your classes were good for Thebacha. You made us seem active because you used our Hall everyday. Before you came the Hall was empty".*

Conversely, identification with Thebacha helped Frontier College, in that community residents saw the Frontier College service in the context of the native people's association; the classes took place in a hall owned by the native people. Also when the daytime adult program from the beginning attracted younger people without

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[1] Thebacha Association - an organization made up of native people in Fort Smith and first formed in 1968.

[2] Edd Bird - an executive of Thebacha Association and in 1970 became chief of the Fort Smith Indian Band.

dependents (for the reasons suggested above) the identity with Thebacha balanced this "youth" image and without a doubt contributed to the success of the night program.

Throughout our program we were able to help Thebacha with organizational problems including advertising for meetings, dances and social events and financial affairs including bookkeeping.

DAYTIME STUDENTS

January - May, 1969

Dan Bodvarson	*Lawerance Desjarlais*	*Margaret Riddel*
Donald Bourke	*Joseph Heron*	*Archie Smith*
Albert Bourke	*Mabel Heron*	*John Tourangeau*
Lawrence Cheezie	*Judy Loutit*	*Dora Tourangeau*
Margaret Daniels	*John MacDonald*	

Night classes attracted fifty adults to at least one session and fifteen people attended on a regular basis two nights a week for nineteen weeks. The Thebacha Adult Education Committee co-ordinated the night classes. Emphasis placed on functional literacy, higher level English, basic Mathematics. Other subjects were offered as interest was stimulated and questions were asked.

The Department of Education focused on other priorities and the community Adult Education program in Fort Smith was dropped.

The next attempt at community Adult Education classes was made in the winter of 1972 when Terry Berscheid conducted some Life Skill classes and encouraged the use of the two portable classrooms which had been allocated for use as an Adult Centre to be used as a drop-in centre for young people as well.

The older people continued to press for adult educators but it was not until September of 1974 that the next serious attempt at establishing a full time community adult education program was made in the town of Fort Smith, N.W.T. At that time Sister Rita McGuire was transferred from Fort Good Hope to become the Community Adult Educator in Fort Smith, N.W.T.

HAY RIVER

Background

The first building at Hay River was the Hudson Bay Post established in 1868. This town is the only location in the Northwest Territories where all four types of transportation are available. Water transportation has always been available and an airstrip was built in 1942 enabling the town to be serviced by air six days a week from Edmonton. The building of the Mackenzie Highway (1949) and the Great Slave Lake Railway (1964) into Pine Point were both developments contributing to the growth of Hay River. Today it is a modern town of 3,500 people whose economy is based on transportation, communications, commercial fishing and service in industries and Government.

Adult Education

Ernie Walker served as the Assistant Supervisor of C.A.S.E. program 1971 until 1974, when J.W. (Bill) Angrave was appointed Assistant Supervisor of the C.A.S.E. programs for the Hay River Area. Bill Angrave served the Adult Education Centres in the communities of Fort Providence, Fort Resolution, Hay River and Pine Point in administrative matters.

The main floor of the former St. Paul's School served as the Adult Centre. Adults shared the building with some of the school children. Three rooms were used by the Adult classes in Basic Literacy, Basic Training in Skill Development, Co-operative Program (high school students who spent part of the day in the classroom

and part in employment situations in the town), a room for a study and library space.

In addition to group and one-to-one teaching techniques other methods, such as discussions, role playing, films, books and educational games were used.

A total education approach was used in Hay River where the principle of continuous learning throughout life is stressed by providing as much interaction as possible among all age groups.

Steve Kakfwi, Adult Education Trainee worked with all the adult groups. Steve Addy was in charge of the co-operative classes, which were held for some of the school drop-outs. These classes had the co-operation of industry which provided on-the-job training.

During the early part of the 1972-73 short courses, driver education, family planning, First Aid (St. John's Ambulance) and small motor courses were organized. There has been considerable interest in apprenticeship opportunities and, in February, the Adult Educator arranged for two apprenticeships in High Level Electricity. On-the-job training was also a subject of interest and six openings were found for students in the Ptarmigan Inn, Hay River.

List of Students Attending Academic Upgrading Classes

Marie Bugghins	Harry Martel	Rose Sabourin
William Bugghins	Pat Martel	Roland Simon
Eugene Carter	Ken Norn	Peter Tambour
Minnie Cayen	Louis Norn	Mary Thibeault
Clara Lafferty	Angie Sabourin	Ruby Webb
Florence Landry		

During the winter of 1973, there were two different classes operating with Jack Callbeck and Steve Addy, as the Adult Educators. Evelyn Tregidgo as the assistant in one class and Judy Callbeck as the assistant in the other one.

There was also space for sewing machines in another room of this old school and arrangements were made for ladies to use these and receive instruction in the use of commercial patterns and other associated skills.

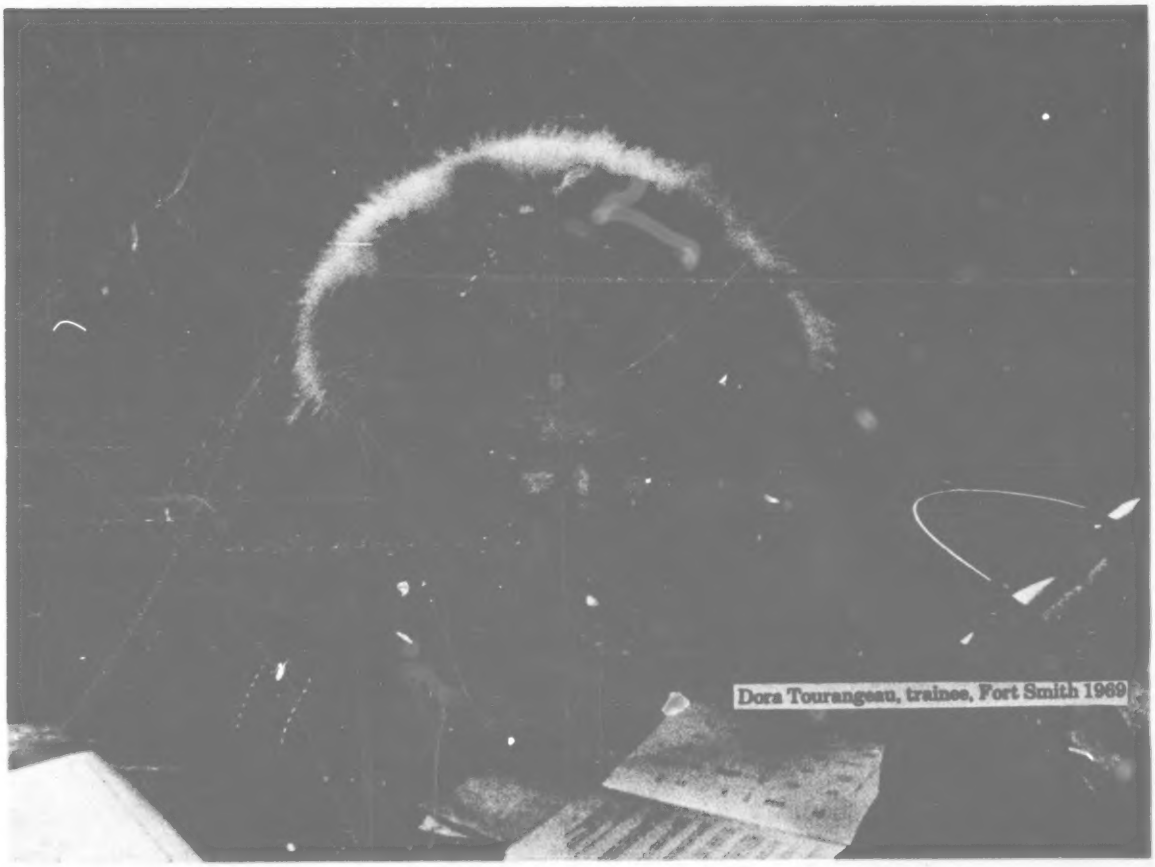
During the summer of 1974 the Adult Educators were engaged, assisting the Area Superintendent, in various tasks. Jack Callbeck was involved in vocational education plans and joined that section of C.A.S.E. as the field worker for the Hay River area. Steve Addy assisted in organizing the pre-school classes in the Indian Village. He worked with two ladies from Grant MacEwan College in Edmonton who had been hired to conduct these classes during the summer. They were Beatrice Gallagher and Margaret Baflro and were assisted by Gladys Bugghins, a native Indian lady. Twenty-five children attended.

In the fall of 1974, Steve Addy taught the Manpower up-grading class which had been moved from St. Paul's school to Diamond Jenness Secondary School. In January, 1975, Steve Addy became the Adult Educator in Fort Resolution. In January, 1975, the Adult Up-grading course in Hay River was given by Roy Fabian, Adult Educator Trainee, under the direction of Bill Angrave, the person in charge of C.A.S.E. programs for the Hay River area.

Numerous night classes in such subjects as English as a Second Language, art, typing, photography, keep fit classes for men and women, sewing were held.

In the fall of 1975-76 the Manpower upgrading class was held again in the Diamond Jenness Secondary School with Leona Moore as the Instructor. Another Manpower-subsidized class for adults, also held at the Diamond Jenness High School at the same time, was a Clerk/Typist course for 15 students taught by Mrs. Jessie Parker. Fifteen students attended.

During the summer of 1975, a Southern Authors' tour of Mackenzie River settlements was arranged by Bill Angrave. The authors included Al Purdy, Matt Cohen, Victor Coleman, Dave McFadden, Frank Davey, Daphne Marlatt, George Bowering, Michael Ondaatje, Margaret Atwood, and B.P. Nichol. The tours were made possible by grants from the Canadian Council and other arrangements with the Government of the Northwest Territories. Authors held readings of their works in the Territorial Library Buildings in Fort Smith, Hay River, Inuvik, and Yellowknife between May 29th and October 9, 1975.



BEST COPY AVAILABLE

Dan Cash, Adult Educator, Fort Providence 1973-74

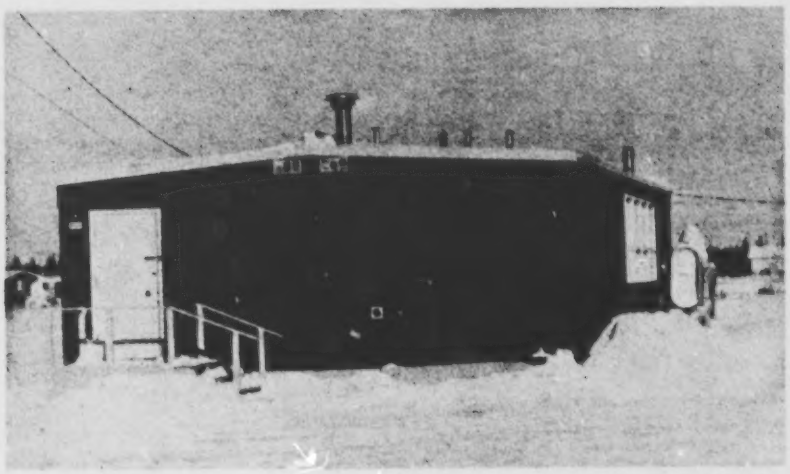
Sarah Gargan, adult student, Fort Providence

James Elleze, adult student Fort Providence 1974

Land Course - Fort Providence 1973

Louis Lacorne building furniture for the Adult Centre, Fort Providence 1973

Leon Squirrel teaching leathercraft - Fort Providence



Adult Education Centre, Fort Providence

St. John Ambulance First Aid Course - Fort Providence

YELLOWKNIFE AREA
SNOWDRIFT
YELLOWKNIFE

SNOWDRIFT

Background

Snowdrift is a village of approximately two hundred people situated on the shores of the East Arm of Great Slave Lake midway between Fort Reliance and Fort Resolution. It sits on a point jutting out into the lake with a 640 foot hill directly behind it. On the south side is a mile-long bay ringed by high hills, and to the north is the mouth of the Snowdrift River, which empties Stark Lake, northeast of the settlement. It is 120 air miles from Yellowknife, the nearest large town, and about 250 air miles from Fort Smith, the Regional headquarters. Snowdrift was established in 1927 when a number of families who hunted in the area congregated to form their own settlement around the Hudson Bay Trading Post.

All primary lines of communication, which consist of a radio-telephone and twice-weekly scheduled air service, go to Yellowknife. The languages spoken are English and Chipewyan.

Adult Education

Frank and Ingrid Heeley spent July and August, 1970 in Snowdrift. Their job was to assess some of the educational needs of the adults in the community and to help in other ways. They supported the Snowdrift News, a dittographed newspaper developed in the community by the Settlement Advisory Council. The editors were Felix Lockhart and August Catholique. Frank Heeley spent time helping the Advisory Council and providing information on many other aspects of the Government. Ingrid Heeley organized some classes for pre-school and kindergarten age throughout the summer.

In the fall of 1970 the Heeleys went to Coppermine as Community Adult Educators.

In the winter of 1971 Michael Clare was contracted to work in Snowdrift and to help the Settlement Advisory Council become more firmly established.

Jeremy and Helen Long went into Snowdrift May, 1971. Jeremy Long had been hired by the Department of Local Government but was paid by the Department of Education. His assignment was to train a native person in Snowdrift to take on the responsibilities of Settlement Secretary for the Snowdrift community. August Catholique was the successful candidate and he and Jeremy Long worked closely together learning the procedures of Local Government and communicating these to the residents of the settlement. Later August Catholique decided on another career and his place was taken by Tom Lockhart.

Helen Long was soon voluntarily involved in contacting the women in the settlement. More correctly, the women and teenage girls contacted Helen Long and sewing and typing lessons were requested as their trust grew in her warm acceptance of them. Three typewriters and three sewing machines supplied by the Regional Education office in Yellowknife made these lessons possible. There was still no building to serve as an Adult Centre in which to meet and hold classes. These sessions were held in the "little log hut they called home" (the Long's home that is).

Later, in 1972, a small building was made available for a library. People eagerly burrowed into second-hand books and magazines sent to the Longs. Even those people who could not read were attracted by pictures and drawings in these publications.

Jeremy Long reported July 1972:

> *"Employment*
>
> *Forest fires have been few and men have been taken out on only two occasions. However, people were fairly well off with employment at the three local lodges. Work continued on the community hall until June 16 and thus kept twelve men busy. Airstrip and road construction has also kept six men busy for the last month and a*

half. At the present time only four households have no one working and in all of them the men have had employment within the last two weeks.

Settlement Council

With so many working or busy with good weather activities it is almost impossible to get a council meeting going. At the present time there isn't a quorum of councillors available. One meeting was held on June 29, 1972, but finished prematurely with only half the business attended to.

Council Chairman

The chairman is now also Chief of the Band. He is working long hours at Frontier Fishing Lodge. With these added duties his attention to council affairs has dwindled.

Recreation

A recreation program started July 24th, 1972. A 17 year old local girl, Elizabeth Catholique, is running it. She is going into Grade 10 at Fort Smith. She shows good leadership potential, is a hard worker who is good with small children as well as her peer group. Definitely a girl to encourage. She has put on swimming in shallow protected areas, organized a treasure hunt, games, picnics, reading, drawing, etc.

Community Hall

The carpentry and painting work is now complete on the community hall. The wiring, plumbing and heating material arrived on the barge and now the council has to decide on how they are going to have it installed. The foreman, Maurice Lockhart, is to be commended for his fine work and great involvement.

Dene Kwan

The community club has continued to function, putting on dances, moving the Marlows' house, finally on July 17th, 1972, and hosting a group of students from all over Canada.

However, the executive has virtually ceased to function as it was found too formal and was tending to go its own way, thus losing much support. The failure of the executive is not a bad thing in that the total group by working together will evolve more natural leadership which may then become the new executive more in tune with the group.

The goal now is to try to mold the present attitudes with a system which suits them and will last.

From June 15th to July 17th, 1972, some of the group were involved in jacking up and moving the Old Marlow house from Mr. Thomas's property. There was trouble over land access June 30th but this was cleared and the house was moved. On July 17 and 18 the group hosted 12 co-ed school children from all over Canada. They were put up in the community hall where a big welcome sign had been pinned up. The ones with boats took them out fishing and all the guests caught at least one fish. A picnic was held on the beach two miles from the settlement, then the kids were taken back to the settlement for a dance which went until 2:30 a.m. Next morning there was more fishing and the visitors hosted the settlement kids to a fish feed on an island nearby. Upon departure the girls were presented with necklaces our girls had made for them.

Adult Education

The library continues to be well used. Over 100 people have cards. Even with the warm weather many come and a rainy night packs the place.

Sewing is going full strength. They are learning how to sew to patterns and use the sewing machine. Tie-dyeing is becoming quite an art. Some now sport multi-colored T-shirts dyed at home."

Jeremy and Helen Long went out to Brandon, Manitoba, September 19-29, 1972 for a Leadership Training Workshop conducted by Dr. Ed Moe, Consultant from the University of Utah who has previously been the leader at the three Leadership Workshops held in the N.W.T. under the auspices of Adult Education 1970 and 1971.

An Academic improvement program was started in the fall of 1972, the BLADE program was used as a basis for instruction.

Jeremy Long reported in January of 1973:

"Problems

Older Adults

- *making use of library and attending film shows.*
- *not confident enough to start upgrading with the younger adults at the centre even when they are working in a separate room.*
- *not free to attend with baby-sitting problems, etc.*

Older Boys

- *only turning up when no work or hunting is available.*
- *sporadic attendance leads to discouraging progress for the boys when compared to the girls.*
- *lack of progress making attendance even poorer.*

Lack of Space

- *one room being used for multi-purposes: eg. sewing, band practice, art.*
- *these activities are in heavy demand.*
- *nowhere else to do these activities.*

Progress

- *the students have taken over the responsibility of cleaning the Centre each evening.*
- *the Roman Catholic priest has started a weekly religious class.*
- *the young people have sent for band equipment from their club funds. These include: lead guitar, amp and a set of drums.*
- *the young people are saving for a trip down south this summer. They have started an individual savings plan where they are responsible for the accounts and the money.*
- *the carpentry shop is still being well used.*
- *the girls have been sewing blouses.*

Prospects

As the BLADE program has now arrived we are planning to offer a 0 - 4 program for the older adults. The upgrading will be split into two sessions. The morning session being only for the older adults while the afternoon will be primarily for the younger adults although the older ones will be welcome to join. Although this will cut down on the amount of time the younger ones will be able to spend on upgrading perhaps this will encourage the older ones to come."

Jeremy and Helen Long were transferred to Fort Simpson in March, 1973, and Ray Griffith succeeded them immediately as the community adult educator in Snowdrift.

Excerpt from the Assistant Superintendent of Education, in the Yellowknife area, W.H. Stapleton, March 20, 1973, after a visit to Snowdrift:

"My visit was timely inasmuch as the question of the future of the Adult Centre came to a head that week and the following week. Although Mr. Long has spent most of his time working with the Settlement Secretary and the Settlement Council, his wife has built up a very fine Adult Education program over the past eighteen months. It has been slow going, but her efforts were just about beginning to pay off when we were advised that the Centre would, in effect, be closed down with the transfer of the Longs. It had been decided that there would be no replacement in the Adult Education Program. The efforts of myself and others to save the program were to no avail, but when the Settlement Council visited Yellowknife to request that the program be continued, there was a sudden change of heart.

Mr. Ray Griffith was asked to re-activate and continue the program set up by Mrs. Long. I have not yet had the opportunity of meeting him but he comes well recommended. Unfortunately, when he arrived in Snowdrift, he found that the building that was to be used as the Adult Centre had not yet been turned over to the government and he was unable to proceed. The matter has been taken up with the Department of Public Works and I am hoping for some speedy action on their part.

I am hoping that Mr. Griffith, along with whoever comes to the school next year, and also the new Settlement Manager will be able to get together and make a fresh start on cementing the many strained relationships in this long suffering community.

I feel the whole question of co-operation among the various groups and agencies would be the highest priority of anybody moving into the settlement."

From a report by Ray Griffith, November 20, 1973 in which he reported on a Southern Exposure Trip organized for young adults:

"I was naturally bewildered at many things when I first arrived, in comparison I felt very much on my feet now. The first months last winter were difficult - trying to hold my own in the fast movements of the young people's lives. February to June the Adult Education Centre - which was my house at first, then a new staff house - was a place of young people. It was very active and quite a hectic time. We managed to get band equipment, hold dances, a winter carnival, bingos, bake sales, all hopefully to make money for the upcoming summer trip.

We had a woman teaching handicrafts, and continued the academic upgrading as was started before I came. Helen Long started a good library which we kept operating. Two fellows took typing; one became fairly competent. We had frequent showings of Education films which are always popular - never had enough space to get everyone in. Every evening was game evening with a number of good games available. Table tennis tournaments were active for some time. The young people who frequented the centre incorporated a club which was called the Dene Kwan Club (Everybody's House Club) which was the organization many activities were conducted through.

As June is the month of forest fires and month of outdoor activities everywhere, things came to a slower pace. Students dispersed, guys went fighting fires; however, I was kept busy corresponding in regards to the trip which was to start June 28th. As the date approached everything seemed to be getting more and more disorganized and confusing then straightening itself out. The Secretary of State had not confirmed our finances for the trip, fires broke out and even I was required to go forest fire fighting three days before the trip was to go. It was miraculous that we got in the air at all let alone on the scheduled day.

Great confusion reigned until we reached Naicam, where my parents have a farm in Saskatchewan. We stayed there for one week camping in Dad's yard. The community was ready for us - we went to a rodeo, played basketball against Naicam, went waterskiing and swimming frequently, horseback riding, toured a grain elevator, a butchering plant, a hog farm, a grain farm, cattle farm and chicken farm, introduced to the methods of a food, lumber, oil and marketing co-operative, went to a rock concert nearby, had a good party with Naicam youth. We left Naicam at the end of the week just after a sports day and spent two days in Saskatoon at the Pioneer (Saskachimo) Days and toured the University and Indian Cultural College with a Chipewyan speaker.

By the time we reached Calgary our bus was working very poorly, and had to be returned to Edmonton. The group of 20 Snowdrift youth stayed with our bus driver in the camp ground and at the Stampede while I took the bus back and got a different one. This was their first real exposure to a city, as we rushed through Edmonton and there was no free time in Saskatoon. Thank God everyone was still in one piece when I returned. I felt they had seen enough of Calgary and the Stampede, so moved on to the Stoney Indian Reserve at Morley. Unfortunately, most of the people from Morley were in at the Stampede and there was very little for us there so we continued to Banff the same day.

Banff in the middle of July is a town filled with travellers, hitch-hikers, campers and touring groups. Everyone loved Banff - met quite a few people, joined the general activities of the town, saw the sights and hated to leave. We arrived in Edgewood, B.C. the next day, it is a small farming town in a small valley near the Okanagan. There I had some city bred friends who were making a go of farming. Again the Snowdrift crew seemed to fit right in, met people, did a lot of swimming, some haying, some cattle chasing. Particularly exciting was the hill climbing and following mountain streams for miles, we tried to catch a very evasive horse for about three hours; he got away and we all dove into a cool stream to cool off. Here also, we were given the chance to eat as much fruit as we wanted and picked it ourselves. On the road again, singing and strumming two guitars as usual - we made our way to Vancouver. Here again a week's stay was arranged. Rev. Phil Thracher, an Anglican minister, had arranged home billets for everyone, about 3 to 5 at one house. In Vancouver we were at the Sea Festival (bath tub racing) the first day.

Rev. Eric Powell, an Anglican minister, who worked in the skid row area of Vancouver and with many native kids, spent the day with us, showed us the skid row area - the places where people offer help - the places where people meet the worst aspects of life there - talked about the problems of people there and the problems they "the Snowdrift group" would meet if they decided to live in the city. We saw the police station, the courts, the jails, the street front, a soup kitchen and a fire station.

The Vancouver Daily Sun and the Daily Province each did a good article, full page with pictures, on our group and what we are doing. The following day we took the

ferry to Vancouver Island with an Anglican youth group from Vancouver. On the Island we went horseback riding again, saw the marine museum (killer whales performing), the museum (good in Indian crafts), stayed in a youth hostel, and went swimming in the open ocean. When we returned to Vancouver we only had two days left, one we spent "seeing the sights" of the city, the other we showed a display of Snowdrift handicrafts on Robson Street which was closed to traffic and used for many displays that day. That evening we travelled toward Edmonton, camping twice along the way. One day of shopping (free time - everyone was competent on buses, streets, and in stores by this time) in Edmonton and then the return flight to Yellowknife the next day. When everyone gathered a day later for the charter flight to Snowdrift we were feeling rather good about going home. Not one person remained behind and we sang, as we approached home base, songs about Snowdrift. It was a good trip, a very good trip, and everyone gained in experiences being that none had ever been south for such a stay as that before.

August was my holiday month, which July certainly wasn't. I spent three weeks on the barren lands hunting with people from Snowdrift.

I found on my return to the settlement that most of the young people were leaving for school or work elsewhere. September was quiet at the Centre as only about four young people remained. However, in the end it has been for the good as it allowed me time to really get to know some of the older people well. I spent much time out hunting with them, hauling moose or supplies to camp or back to the settlement; get in fish and firewood. I think this time was well worth it as there is no other way to gain the confidence of the older people who judge everyone according to his performance; not performance as a school teacher but performance in the bush. I have gained some very close relationships and found bits of what they think of the community and what they want for their settlement and their kids and themselves. Long hours were spent in tents in some remote bay of the lake discussing problems and solutions.

October revived some activities in the community. We started having movies and making money for the Dene Kwan Club. The community hall was finally made functional with the installation of lights and heating which allowed for bingo, table tennis, pool and next floor hockey.

Academically, I had two regulars in upgrading and one whom I supplied books for on the trap line. The library was used again and a few young people returned to the settlement. I was starting to get very frustrated with the building we had to use as there was nowhere I could lock up supplies which meant many things have gone, especially pens, paper, hand tools and small supplies. There is also no room to work on carpentry or mechanical things. Our art supplies depleted faster than necessary as there was no place to lock things in.

November, 1973, has been a hectic month. We are moving, thankfully, into better quarters. At the moment everything is cramped into a small storage space in the Community Hall, waiting for the new Adult Education Centre to be completed. A carpenter is coming tomorrow and will hire a local crew - should be finished in about three weeks. We had to get out of the staff house as a maintenance man is expected soon. Activities now centre around movies, table tennis, bingos, the Dene Kwan Community Club, in the community hall. My sole upgrading student works in my house during the day. We are attempting to get some participation in the Arctic Winter Games but funds are very low. There are a number of people interested in snowshoe racing, some in table tennis. I think it is a terrible bit of discrimination to have to finance your way to the games. That practically excludes participation from every settlement in the north and excludes participation from the native people. No wonder when seeing a film on last year's winter games all the winners except one or two are white.

The past few weeks I have been spending time organizing a Co-operative for Snowdrift. I am not pushing it but the community is pushing me into it. The local food store gives very poor service, bad choice of goods, (no choice), high prices and its owner is racist and vocal about it. Very unpopular and for good reasons. For most of the year people have been talking about forming a co-op food store. I have had very successful meetings regarding co-op formation (100% turnout of the adult population) and the people have a good idea of what a co-op is. I have collected membership fees ($5.00) from everyone in town except the store owner and arranged for the co-op specialist to come soon to an incorporation meeting. If I am able to get a co-op working I believe that to be the most worthwhile in terms of social development, economic development and education development project that I could spend my time at. An believe me, it is a worth while effort to spend all my time at that if necessary for a period of time.

I have the feeling that academic upgrading is not a full time occupation for someone in a community of 200 people. I have had my regular student in the fall term and I believe he would be better off at A.V.T.C. (and get paid for it!). There have been quite a few people interested enough to start. Interest lasts from two to three weeks which means academically they don't have time to get anywhere. However, a community adult educator can spend a full day organizing community events and in

social-economic development (formation of a co-op) plus running a library, a workshop (carpentry and motor mechanics, when the building is completed), crafts and sewing under a local woman's instruction, running films - educational and regular movies, organizing for short term courses in learning to read, write or learning to write Chipewyan and, very important, set up the ground work for outside instructors to come in and give short courses eg. prospecting, small engine repair (this is most important that this area be expanded).

I am working with Felix Lockhart, a young fellow from here just returned from the University of Calgary to spend a winter in the settlement, on making a complete set of tapes on as many stories and legends as we can gather from the older fellows in Snowdrift. From these we hope to pick one that lends itself quite well to film and make a good quality production - long term project. We are hoping to get a dark room set up in the Adult Education Centre which I know will be well used.

A couple of the girls are getting organized to start baking bread on a full-time basis to sell. This will be quite a money maker as well for them and for the community club which is helping them start. While we wait for the Co-op formation, I am taking grocery and clothes orders the day welfare comes in and chartering a plane with everyone's supplies - this is a type of co-op that is run on a volunteer basis. We hope also to get a small newspaper running - possibly written in Chipewyan and classes on learning how to speak (for the local whites). However, at the moment, things are a bit dishevelled with the move and waiting for the completed building. I have a married man Billy Ensoe - working with me now, keeping the Community Hall in order and heated - which takes a good chunk of the day; also he helps me haul materials. Tomorrow we will be picking up lumber and supplies from the airport for the new building.

I am certainly kept busy, usually more hours per day than I can find. I am hoping that when the Community Hall has its own organized committee and other activities - recreational, co-op etc., can function independently, I will have more time for making the building to be a true centre for all age groups and for a wide range of activities."

Ray Griffith resigned as the Community Adult Educator in June, 1974. The Adult Education Centre did not operate in 1974-75 as the money was used to fund the Tree of Peace adult classes in Yellowknife, N.W.T.

YELLOWKNIFE

Background

The settlement of Yellowknife was established on the North Arm of the Great Slave Lake after discovery of gold in 1935. The city proper is located between the two gold mines, Con-Rycon and Giant, Yellowknife. Its location and the all-year road (except during break-up and freeze-up) from Alberta make it a natural forwarding point for air shipment to the Arctic Coast and Arctic Islands. The economic base is wage employment in the Mines, Government and a service sector including mineral and oil exploration services. Yellowknife, the capital of the Northwest Territories was incorporated as a city on January 1st, 1970, with a population of 7000 people.

Adult Education

The first full time Adult Education Centre for Yellowknife was established in the fall of 1971 on Latham Island. The native people living in the Latham Island (or Old Town) area of Yellowknife had for some time been asking for some assistance in improving learning and socio-economic skills. The following plea was sent to the Department of Education, September 9th, 1971 by a group of interested residents:

"A community Centre on Latham Island would assist in finding solutions to the many difficulties and problems now being experienced in this section of Yellowknife. A community centre would be beneficial to the re-awakening of native culture; it would offer an alternative to alcoholism and the bar; the presence of recreational facilities would be advantageous to all Latham Island residents. Such a centre would serve as a place for dissemination of pertinent and relevant information. The centre, if organized under responsible supervision, will no doubt be effective in the education of the young and old.

For a person to live in peace and harmony within himself and consequently with others he must have a goal, beliefs and an identity. Most of the native residents of Latham Island and Yellowknife find their identification as a distinct race of people, with their own unique culture and philosophy of life in jeopardy; they have found themselves floundering in a period of transition between the abandonment of their traditional way of life and the establishment of Euro-Canadian society. They see a life and a culture they had believed in being swept away by a tide of alien ideas, different values and philosophy of life. In effect, the foundation of their existance and belief is crumbling before this tide and this has developed for them an unstable life and consequently a questioning attitude toward the ways of the white man. We cannot say that this type of development is healthy. It is the duty of responsible men and women and supportive institutions to correct this development. The Indian may see clearer through the maze of transitionary smog if relevant aspects of his traditional culture were reinstated into his life. Even facilities and a centre for native games will assist in the development of a meaningful life for the Indian. Looking at the picture in this light, a community centre would be invaluable; it would be a place where natives would be invaluable; it would be a place where natives of the Yellowknife area and the North can congregate to the betterment of their life. (It can't get any worse!).

At present, there are no facilities available on Latham Island which have a positive reaction on the development of a person. As a result, many native residents from the vicinity come "up town" out of necessity, such as purchasing of groceries and, furthermore, the more up-to-date sector of Yellowknife serves as a source of entertainment whether it be the movie house or the bar. Since they do not have fellow Indians or relatives who live in this area, their only stopping place is either the coffee-shop or the bar - most of the time the bar takes precedence. It does not demand forceful persuasion to have a beer. Of course, one beer leads to another. The result of a drinking bout sometimes can be damaging to the individual and his or her family. A community centre on Latham Island would help to alleviate this problem. Also, if a small grocery store was installed in the back of the hall, supplies could be purchased here instead of commuting back and forth to the new town.

If the community centre is organized and maintained by responsible people it will no doubt benefit Latham Island residents and the community of Yellowknife."

By November, 1971, the Department of Education started an Adult Basic Education program in an old building on Latham Island which also served as an office for the newly incorporated Tree of Peace Society.

Sandra Fecht was the first full time adult educator. There were 13 Indian students: Archie Crapeau, Jonas Crapeau, Rose Crapeau, Charlie Delorme, Michael Drygeese, John Evans, Martha King, Alan Laroque, Shirley Lockhart, Archie Paulette, Mary Paulette, George Potfighter and Alice Richardson.

The Canada Department of Manpower was able to provide allowances for most of these trainees. The Adult Educator, Sandra Fecht, had taken Life Skills training under the Saskatchewan Newstart organization at Prince Albert during the summer of 1971. She used the exercises learned there to develop intra and inter-personal skills with the adult students. Math and English took up the morning portion of the day and Life Skills was scheduled for the afternoon. The students got over their first apprehension about going back to school when the class was introduced to fractions during math teaching. They became so enthusiastic about their new knowledge that they elected to do fractions all day long on that particular day.

Video tape experience, which is part of the Life Skills program was well received by the group and several trainees learned to operate the machine.

During the winter months of January to March, 1972, Rose Crapeau acted as an assistant to the Adult Educator. Henry Beaulieu, another student, assisted in some of the English classes. Math and English instruction was based on the Science Research Associates (S.R.A.) Math and Reading Programs. The content was not always understood because it was developed in the United States but the students found much of it interesting despite this difficulty. Integrating the Life Skills program with the S.R.A. material permitted a great deal of discussion and oral expression as the students gained more confidence.

March 2, 1972, the students contributed toward a Chinese Food party as it was getting near the end of their program and they wanted to celebrate. They gathered at Joe and Sandra Fecht's home for this event. The

next morning, March 3, Rose Crapeau and Henry Beaulieu took the plane to Prince Albert to attend Saskatchewan Newstart for training as Life Skill Coaches. The course finished in June 1972, then Rose and Henry returned to Yellowknife.

Sandra Fecht reported in May, 1973 as follows:

"I tried:

- *to get the students to know as many people and positions as possible in order to understand the faces and the function of the positions.*
- *to show them that the people are there to help them so that they could approach them without any fear if they needed something.*
- *to make things as warm and accepting as possible for them.*
- *to really make use of the multi-media principle.*
- *to show them as many alternatives for their lives as possible without making judgements about their decisions, unless they specifically asked me.*
- *to make them aware of their abilities, responsibilities, and powers as citizens in a community.*
- *to make them aware of using media and communications.*
- *to make them each see how valuable they are. (There were some who did not realize this).*

For me, the course was very rewarding personally, and professionally. Personally, it allowed me to form meanirgful relationships with many of the students. I was also able to learn a little more about how the people think and respond to things. Professionally, I could try out many of the ideas which I felt were relevant and would be effective. I was happy for the kind of freedom which the department permitted. Also I enjoyed seeing the effects of my actions. This reward is so often lost when one is working in an administrative position.

Of course, the most meaningful way to see what the students got out of the course is to ask them. I can, in this report, give my impressions but these are not necessarily accurate. I did see a lot of progress in the personal development of some of the students. They certainly interacted with much greater ease when we had a visitor to the class. They were exposed to many professional people and made to understand their role in the community, I hope this will be of use to them at some time in the future. I tried to make them aware of the career opportunities and I feel that some will certainly benefit from this.

In their academic work, most improved at least one grade from the middle of January to the end of March. One fellow improved 3.5 grades. The C.T.B.S. scores ranged from 2.8 to 8.8 at the end. It should be mentioned that two people actually went down between the first and second testing. One fellow had worked very hard and just did not seem to be able to do the test all that well. I suspected another fellow of cheating and mentioned this to him. After I confronted him, he simply filled out the test sheet as an exercise and did not even read the questions. His was the second mark that regressed from Test 1 to Test 2.

The turnover rate was about average for this type of course. Of nineteen students who attended at one time or another, eleven completed the course. A twelfth student, Rose Crapeau, would have completed but she was sent out in March to take the Life Skills program at Newstart. Of the twelve who were there the first week in November, one left due to bad nerves, another because he did not like Life Skills (he is now in upgrading in Fort Resolution), and the third as he disrupted the class to the extent that I encouraged his leaving. Of those who started the course later only two stayed. The others left for financial reasons, drinking, one because of his fantasy needs were not met by the course and one unexplained. There was one student terminated due to an extended illness and then re-instated later.

The class came together again in November 1972 with some new members added and Rose Crapeau as Life Skills Coach assisting the Adult Educator, Sandra Fecht:

"REPORT ON THE ADULT EDUCATION PROGRAM, YELLOWKNIFE, N.W.T.

INTRODUCTION:

This year the course had three main goals:

i) To provide a lifeskills program
ii) To upgrade the students
iii) To provide a training program for Miss Rose Crapeau, Teacher Assistant.

This year there were seventeen students in all who entered the course and, of these, eight completed. For five of the students the course did not seem to meet their needs. One was having personal problems, one seemed unable to grasp the meaning of the course and one found an excellent job. The rest improved about one grade from November 1, 1972 to April 30, 1973.

Lifeskills

The 1973 lifeskills course started out as mostly my responsibility, but, by February 1973, Rose Crapeau was mainly in control. Generally speaking, the final outcome I hoped for was students who could take a critical look at the situation, evaluate it and decide on the course of action they wished to pursue. The course itself was used as a demonstration of the attitude which, it was hoped, the students would acquire.

We started out with a heavy emphasis on personal development and group dynamics. This was done in order to facilitate the process for the rest of the course. Various exercises such as broken squares and the Tower Game were tried, as were theory lessons on attending behaviours and helpful and harmful group behaviours. During this part of the course we let the students develop a definition of lifeskills. Also, we emphasized that if they were bored, or didn't like what was being taught, that it was part of their responsibility to mention this and get things changed. This worked out very well and the students started taking a very active part in controlling what was happening during the class. They were encouraged to voice their concerns as soon as they realized them. When this happened we discussed the grievance around content and process, and changed whatever was bothering them.

After Christmas, the students were asked what they would like to learn. They wanted lessons on Government, nutrition, native crafts, and they wanted to travel. The lessons on Government included tours, lectures and guests. They (the students) were able to get some community action when Mr. Brian Noble, City Recreation Director was a guest in the class. One of the students asked why the Latham Island Community Centre was not open for activities. Mr. Noble said that it should be, and the class agreed to work on City Hall to get the Centre opened. This, however, was not necessary as it was opened within two weeks of the request.

Linda McCallum, Territorial Home Management Consultant in the Laing Building provided a wonderful one-day lesson on nutrition. Linda took the class shopping, explaining wise buying habits, showed them films on vitamins, and cooked a nutritious fish chowder which was eaten for lunch. Candles were placed on the tables to provide a relaxing mood. This was followed by talking about energy levels, haemoglobin counts and diet. We were going to run haemoglobins on each student and make adequate diets for those who were low, but the Public Health nurses seemed to be overworked and we could not get one to come down. I think that the idea is worth pursuing later though.

The students showed a great interest in learning about their own culture. Many have never had a chance to learn the traditional ways and wanted to. We hired Elise Tsetta from the Indian Village to teach caribou hide tanning to the girls. Hides were obtained from the Area Game Office and the work began. The girls were very happy to have gone through this experience. The fellows were able to hire a trapper and go trapping for a few days. I am not sure how much was learned by this though. Most of them had some idea of trapping and when I asked them what they had learned, they mentioned customs, finding your direction by the stars, reading a compass, setting tents, and where to put traps.

Two visits were made by Mr. Ernest Tootoosis, an Indian religious leader from Saskatchewan. He talked to the students about the old ways of life.

The majority of the course was tied up in the Southern Exposure trip. We discussed methods of fund raising and carried these out. Group fund raising projects included a bannock and dry meat sale, a rummage sale, a craft table, and a food booth at the Caribou Carnival. Letters were written to various businesses and a project submitted to the Secretary of State. Some students were able to locate part-time jobs. During the craft making sessions, each student was teaching others things which he or she could do. Expertise and knowledge were shared by the group. As preparation for travelling, the students collaborated in writing on each city we were to visit, a report which included history, economics, recreation, Government and services. Students also wrote to the various City Halls to receive Tourist information. We hope to be travelling to Frobisher, Pangnirtung, Montreal, Ottawa, Toronto, Calgary, Banff and Edmonton for the entire month of May.

Training programs were initiated wherever a student expressed an interest in a particular type of work. Two students were sent to Rae-Edzo for a week to see what it was like to be a Hostel supervisor and a Teacher Assistant. They hope to go to Simpson next year for more in-depth training. One girl found, through the course, an office job which she liked so well that she quit and went to work full time.

We tried to acquaint the students with the various services in town and had a guest from the Family Planning Association, the hospital, Legal Aid, Ecology North and the Indian Brotherhood, as well as various guests who spoke on community development, fund raising, and writing proposals.

In summary, the students were able to respond quite well by the end of the course, and took some responsibility for what went on in the class.

Upgrading

The students this year seemed to work quite hard at their upgrading. There were few group lessons except in spelling. Again, most of them preferred Math, with some reading being done. English was almost totally neglected. At one point they said that they wanted group English lessons but only a few persisted. Games were used, as were spelling bees (which they really enjoyed), flash cards and films. At the beginning of the year I introduced the students to all the books in the classroom. For the most part, the students did not make full use of the books with the exception of the two sets of encyclopedias which were continually being referred to.

Putting up displays etc. was very difficult as everything had to be taken down. This is one reason community halls are not satisfactory as adult centres. We worked mainly from the Refresher Math book and used the Newstart kits very little since there was no adequate storing facility for them where they could be easily reached. In any group lessons, I made a definite attempt to use the abilities of each class member and many got the chance to help the others.

I was disappointed that the students had not improved more, they seemed to work so well most of the time, however, we spent a great deal of time working on other things which improved skills which were not tested.

Providing a Training Program for the Teacher Assistant

At the beginning Rose and I collaborated on all phases of the planning, delivering and evaluating lessons in lifeskills. Each day I would try to evaluate her performance and give her something to work on (she would do the same for me). At first, I started withdrawing my control on the delivery of lessons. This helped both of us. For me it helped in that I talked a lot less during lifeskills. Rose Crapeau was able to acquire and practice motivating and facilitating the group as well as dealing with increasingly difficult situations. Some of the skills she has definitely improved on are:

1. Using members of the class to help in the lesson delivery.
2. Giving a coherent introduction.
3. Using relevant questions to stimulate the group.
4. Reading and acting on cues from the group.
5. Helping some members to contribute.

Some skills which she needs to work on more include:

1. Motivating the group to respond when they are a little resistant or lethargic.
2. Dealing with tense situations.
3. Establishing an operational level of control (at the moment she is reluctant to control).
4. Smoother introductions and closures on lessons.
5. Timing the lessons.

Just after Christmas, Rose Crapeau was able to assume more responsibility in planning the daily lessons.

Some of the skills she has acquired include:

1. Ability to understand the lifeskills coaching manual.
2. Confidence in phoning to arrange for guests.
3. Ability to plan out a lesson.

Skills which need improving are:

1. Preparing the lessons enough time ahead.
2. Understanding why certain exercises are used.
3. Keeping a schedule of what has been planned for what day.
4. Following up on a student's request.

Rose Crapeau and I evaluated lessons almost daily and this took up a lot of time. I feel that this was necessary in order to keep communication open between the two of us and to provide a training program and not just give her the more menial tasks which need doing. Rose has improved a great deal and is receptive to learning. A little more training and she should be able to manage on her own.

Recommendations for Changes

One of the big changes which I feel needs to be made is the necessity of a building. The class needs its own room where projects can be left out for inspection. Supplies, which were ordered in October never did arrive. Again, we were always short of paper, pencils and so on. Adequate storage should be available for Newstart Upgrading materials if these are to be used but no new kit is purchased. Care should be taken in xeroxing Newstart materials. The upgrading forms which we received were xeroxed on both sides. While this worked in some cases, in others xeroxing on both sides made it impossible to follow the Newstart filing system. This was very confusing, detracted from student responsibility in planning his own work and contributed to the early disuse of the kits.

Some improvement in the punctuality of the pay cheques would be appreciated.

Driver Training should be provided. This is the second year in a row which this has been the most requested course. If there is a shortage of instructors or cars, perhaps these adults should be allowed time in the Sir John Franklin program.

There should be better Public relations for Lifeskills courses. There are some who do not understand the relevance of this type of education.

Conclusion

I was very happy about the way the course went this year. Administratively, things were a lot smoother than last year. Although some supplies were late, the situation was much improved over last year. The class seemed to grasp what we were trying to teach in lifeskills if they did a little in the upgrading. Rose Crapeau improved by leaps and bounds and is well on her way to independent teaching. Although I have a good relationship with the students, they are not dependent on me and this is the type of attitude which I enjoy."

During May 1973 the students in the adult centre took a Southern and Northern Exposure trip. Rose Crapeau and Sandra Fecht conducted the tour and Rose Crapeau reported as follows:

"After returning from the trip with the students, Sandra Fecht carried adult education to some others not able to attend during the winter (in May 1972).

Drop-in academic classes were held in Yellowknife (Latham Island) and the Indian village for the month of May 1972. Students were solicited by the teacher following up leads and knocking on doors to inquire if anyone wanted to learn anything in a casual classroom situation. Fifteen names were obtained from the Valley on Latham Island and eight from the village. The valley people wanted to learn math, spoken English, and some typing, the village people wanted to learn to write their names and do math.

The settings in the classrooms were kept as casual as possible with coffee and fruit, sandwiches or cookies provided. All students were informed of starting dates. The Yellowknife class, which was held at the Tree of Peace drew a total of six women. Of the two who came to learn spoken English, one quit after two lessons and the other continued until the end. In fact, lessons were recorded ahead of time for her and arrangements made for a cassette to be available so that she could continue over the summer. Two people came for typing lessons and continued almost until the end. One student was crippled and while she came to the Tree of Peace for instruction, mainly I went to her home to help her. I have arranged with her social worker to help with the math over the summer. The last student came only once and did reading.

At the village, we only ever had two students; the co-op keeper, (the classes were held at the co-op) came every time. He, too, is keeping a math book to work over the summer. The other, a girl, came to read. At one point I reminded the people about the course. Many said they wanted to come but were too busy. Multitudes of children were always present. I brought lots of paper and pencils for them. The books were a little worse for wear after the children had used them.

In both settings, especially at the Tree of Peace, the students were encouraged to take books home and bring them back. This seemed to be very popular and only one or two books were misplaced.

Perhaps the reason for poor attendance was that it was ratting time. I do see some advantage in having had the classes (even though they must have been expensive to run). A few people turned on into doing more math, English or whatever. Further it is good public relations. Perhaps a more satisfactory arrangement could be managed for next year."

Sandra Fecht resigned in June 1973.

By September, 1973, the Tree of Peace Society had become strong enough to conduct the education activities for Indian people in Yellowknife and Detah Village. The N.W.T. Department of Education gave the Tree of Peace a grant to carry on the Adult Education programs.

"In many ways Yellowknife's Old Town is a forgotten settlement in the Northwest Territories. Development of industry, and community services to the people of the Yellowknife Dogrib band lag behind that of other settlements. The chief and band council here have to deal with a community physically separated into five areas; Rainbow Valley, Old Town, the Flats, low cost rental housing and Detah, the Indian Village itself. It must govern a community divided deeply by political, social, economic and even cultural differences. The community is poorly organized and consequently raises no loud protests against its lack of services and no demands for more attention.

Since its incorporation in 1970, the Tree of Peace has been attempting to rectify this situation, at the very least, by offering some of the services which the community lacks but also through an educational program. These programs are designed to upgrade the people's academic skills, to inform them of their civil and fundamental human rights and to familiarize them with the government services and other agencies available to them.

In the fall of 1970, an agreement was made with the Department of Education that the Tree of Peace should become an educational centre in Yellowknife. Since that time several programs have been offered under the agreement by the Tree of Peace: in 1970, an oral Dogrib and Slavey program and the establishment of a centre and, in 1971, a Dogrib language program, all directed by the Department of Education. In 1972-73, the Tree of Peace began to administer programs including bookkeeping and co-ordination.

The educational program that year was the Parent Child Development Centre and the Dogrib Language Program as well as conducting an Educational Needs and Interests Survey. In 1973-74, we added an Adult Upgrading Course to our program and the Dogrib Language course was dropped in favour of curriculum development of a Dogrib Language Kit (funded separately). We continued to administer our own programs under a monthly reimbursement scheme set up by the Department of Education to finance our Educational Program.

The trainees in the first two classes ranged in age from 18 to 35 years with the majority of them being in their late teens and early twenties. The group who came in the fall of 1973 and the winter of 1974 were an older group: mainly in their thirties, forties and fifties. One man over 65 years of age came to class regularly just to gain some of the math and English knowledge he had to do without all his life, until then."

Lily Stonehouse, the Adult Educator reported in January of 1974:

"This report will cover attendance, upgrading, life skills problems and progress in the Adult Education class during January.

We had eleven students registered this month. Two who had not attended regularly before Christmas because of health and family problems notified us that they would not be back. Three new students enrolled fairly early in the month. We had 2½ weeks of almost perfect attendance before it dropped off again near the end of the month.

In the mornings we concentrated on upgrading with mathematics and communication, playing games as well as working with books and tapes. Games such as Perquacky, Scrabble, and Flash Cards are used. Some students were having difficulty with word problems in math - understanding the situations and the necessary operations to get the answers. For other students phonetics (sounding out words and letters) presented difficulties. However, some progress is evident. Most of those who were reading small words are now on to sentences. Some of the students who were learning to count and learning to put numbers in ascending or descending order in December are now learning to add and subtract, others are nearly ready for this step. Two students who were adding and subtracting last month are now learning to multiply and divide. Several students who were reading and writing short phrases last month have graduated to sentences and writing short stories this month.

In Lifeskills we had an interesting month with several visitors being invited by the class. Peter Liske, who is a member of the Interpreter's Corps, came to describe in Dogrib the structure and workings of the N.W.T. Government. Caroline Wah-shee explained N.W.T. Council and the class attended the opening of Council.

Peter Liske returned to bring the class up to date on council deliberations in this session, and the class attended a council session which dealt in Adult Education. Peter Liske translated the proceedings for the students during this visit to council. Caroline Wah-shee returned to explain the history of the land claims and the beginnings of the Indian Brotherhood to the class. Later that week James Wah-shee visited the class to describe in Dogrib the current situation of the Brotherhood and the land claim. Before having people come in we reviewed the 5WH system of seeking information including some practise asking questions in role played situations. The class has started to keep cash records to help prepare a brief to the government on student allowances. Some afternoons we also practise spoken English together. At other times individual students practise English using the tapes we have made. The class has asked Peter Liske to come every Tuesday afternoon to translate for whatever visitors we have that day. The students participate more freely and understand more easily when the discussion or presentation is in their native tongue.

We had recurring problems this month with water and sewage pipes freezing and also, near the end of the month the furnace was acting up. We moved for one day to my apartment. Things are slowly getting back to normal now that the furnace is fixed and we hope it won't be long before we have running water again.

In spite of these discomforts, the class has remained interested and we think we've had a good month."

The following is a report from Lily Stonehouse and Rose Crapeau on the Tree of Peace Adult Education Class, March 19, 1974:

"History

Adult Education classes have been offered in Yellowknife Old Town in previous years, notably 1971-72, and 1972-73 when Sandra Fecht taught Upgrading 5-10 under the wing of the Department of Education. But this is the first time that Academic Skills at 0-5 level has been offered, and the first time the class has been contracted out to a community agency rather than being run directly by the Department. The interest in the community in adult education is growing as more people become aware of the program.

Description of Present Class

Preparation

In late September, the Tree of Peace, a local native organization, was awarded a contract to offer one five-month adult education class in the Old Town. The contract included the salary of one instructor, supplies, rent and maintenance of a classroom. The Department is paying student allowances separately. The Tree of Peace hired an Adult Educator and began to advertise the class mainly by means of home visits. Most of the homes in Detah, Rainbow Valley and the Flats were visited at least once. Those people who expressed an interest in the class were visited two or three times. Forty-two people approached the Tree of Peace about the class. Of these, ten wanted upgrading 5-10, seventeen needed basic oral English and fifteen wanted a basic literacy course. The Tree of Peace chose to work with this last group of people because we believe that first priority should go to basic literacy. We were able to borrow a BLADE program from the Department of Education.

The Tree of Peace hired an instructor, Lily Stonehouse, and the Department of Education provided a Dogrib Adult Education Trainee, Rose Crapeau, to teach the class. After some delays the class started on November 26th, 1973, in a bright, cozy classroom in the old Rex Cafe on Latham Island.

Students

Throughout the course we have had a continuous intake of students. To date, 21 students have at some time been registered in the course. Of these, 12 are still registered and 8 are fairly regular in attendance. Our students are mostly older adults with families, some have grown-up families. Most of them have a background in living off the land and were born and raised in the bush. Some of the students had a few years of formal education many years ago and, since living in the town, have had occasional work in unskilled jobs in the white world. Almost all of the students have a history of social assistance and unemployment. Their children go to Yellowknife schools and speak, read and write English. On the whole our students spoke only a minimum amount of English and most of them could neither read nor write when they registered in this class.

Activities

The class runs from 9:00 - 4:00 each week day with a one hour lunch break. Generally we concentrate on upgrading (mathematics and communication) in the mornings

and devote the afternoons to the life skills which involves oral English, work on information collecting and evaluation, and dealing with life's day to day problems. Since Christmas the class has been inviting guest speakers once or twice a week and we have frequently had Peter Liske, a member of the N.W.T. Interpreter Corps, come to translate for these visitors.

The upgrading part of the class involves the use of the BLADE program (BASIC LITERACY FOR ADULT DEVELOPMENT) which was developed by Saskatchewan Newstart Inc. This is a completely individualized program of instruction in mathematics and communication skills (mainly reading and writing) which uses as its media cassette tapes, booklets (texts), study sheets, study cards, exercisors, tests and some manipulative items. The role of the instructor in this program is not giver of information but rather guide, tutor, encourager of the student and evaluator of his performance. The program is sequenced so that content areas are dealt with several different times on progressively more challenging levels. The program uses a cueing system to show the student how words are pronounced thus helping him to recognize the words.

In Life Skills we have done some choral practise of key English phrases, in addition to having discussions, reading from newspapers or books, viewing films, practising asking for and evaluating information, and practising skills needed in everyday private life, and life in the community.

For example, the students are attempting to make budgets and keep cash flow records to learn to manage their money. The class studied the municipal election and many voted for the first time. Territorial Council was a subject of great interest and the class had speakers on it and also visited the council sessions. Other topics covered by means of visitors, discussion periods, etc. were land claims and the Indian Brotherhood; Legal Aid; City Hall and City services; the general structure and function of the Territorial Government; the Tree of Peace, especially its V.T.R. program; Indian Affairs and the role of the Department in the lives of the students; Adult Education; an overview of world geography with emphasis on Canada (this included map study); alcoholism, welfare and the Department of Social Development; Treaties and the Indian Act; Indian culture and history. Plans for future sessions include discussion of co-operatives, the detoxication centre and the housing association. The students filled out their own income tax returns this spring. The class also attended a Nutrition Workshop which was conducted in Chipewyan at the Community Centre. The class particularly enjoyed reading the Tendi and Johnny books and the Dogrib Legend series. These books were loaned to us by the Department of Education.

Evaluation of the Program

For this group of students, the Newstart Life Skills course (which we at first attempted to use) was not useful. This course is too advanced and too far from the students' needs. It is also pointless to talk to someone about group progress when that person's waking hours are spent just worrying about survival. In addition the course is not relevant to Northerners, neither is it relevant for people who do not intend to find employment. Very early in the year we decided not to use the Life Skills course as it is set out but we have used some individual units from the program. If we had had a video-tape we could have made more use of the program.

The BLADE program was a very good teaching aid for this class. It allowed everyone to start at his own level and progress at his own speed. There are some aspects of the program which could be improved. The BLADE is not intended for northerners and the southern cultural bias impedes learning; for example, the students have no knowledge of many of the sports that are used in math problems nor of some of the words they are expected to learn. The program basically teaches toward the End Tests and hence limits the students learning and encourages rote memory work rather than more useful learning processes. We are concerned that the program requires more capable students to complete a lot of unnecessary work, especially in Communications, because of the lack of a placement test and flexible starting points in Communication. More emphasis needs to be placed on phonetics and sounding out words rather than on memorizing them. A review for students of letter sounds and the BLADE cueing system would be useful here. The BLADE incorporates very little life skills information until the students reach Level 2 Communication. Only two of the students will reach this level this year. Surely the tape medium could be better used to provide the "Bare Facts" information to a student sooner in the program. The BLADE needs to be better organized. One of our most constant frustrations this year has been trying to synchronize tapes with books. It would be very helpful for the booklets to indicate tape numbers and slide for each page or at least note when the tape changes. Better containers and files of the exercises, books, tests and study cards is also needed. Keeping students on track, tutoring and getting them exercises and tests gobbles up the instructors time leaving very little time for informal chatting with individual students.

Some of our more successful lessons this year have involved the use of an interpreter so that the class can use their native tongue to understand and question visitors or situations. For example, we found that attending N.W.T. Council was not valuable unless we have an interpreter because the students could not understand what was going on.

Projections for Further Adult Education

There is a definite interest in this community in Adult Education and various people have expressed a need for classes in Oral English and Basic Literacy, Upgrading 0-5 and 5-10, and Literacy in their native languages (Chipewyan and Dogrib). We see a need for a Community Education/Recreation Centre open at all times and offering "mini" classes or spur of the moment instruction in nutrition, government, alcoholism, money management, legal aid and civil rights, community organization, collecting and evaluating information, etc. Such a centre may encourage local people to spend their days and evenings doing handicrafts or learning things rather than frequenting the bars. Any attempt to offer adult education classes, whether on a regular or "drop-in" basis, must be accompanied by day care services. If student allowances are to be paid, then the allowances should be realistic and sufficient to support the student and his family while he attends school. This requires a change in the present allowance structure. Finally, we see a need for extending adult education and these kind of services to Detah rather than expecting village people to travel into town for classes."

Snowdrift Adult Class touring Vancouver

Lily Stonehouse, Adult Educator, Tree of Peace,
Yellowknife 1974

Rose Crapeau, Adult Educator Trainee, Tree of Peace,
Yellowknife 1974

Norma McCullough, Home Management Consultant,
Fort Smith Region

INUVIK REGION

AKLAVIK
ARCTIC RED RIVER
FORT FRANKLIN
FORT GOOD HOPE
FORT McPHERSON
FORT NORMAN
INUVIK
TUKTOYAKTUK

AKLAVIK

Background

This community is located on the tree line, in the west channel of the Mackenzie River Delta, same latitude as Fairbanks, Alaska and Murmansk, Russia. Trapping in the area dates back to 1870, but the "place of the Barren Land Grizzly Bear" came into being as a fixed settlement in 1915. The main livelihood at the present time rests on the manufacture of fur garments and handicrafts emerging from a pilot vocational project, first fostered by the Department of Education for out-of-school adults in Aklavik, and now operated by the Department of Economic Development.

A landing strip allows supplies to be brought in six days a week from Inuvik (15 minutes away by air) for the population of 761 people.

Adult Education

Oil exploration provides new opportunities for employment and people must have certain communication skills in order to get the jobs connected with this industry which they want.

Gregory Boyle, was the first full time Adult Educator in Aklavik, January to June 1972. He worked with a dozen young people in Adult Basic Education. Adult day classes in academic upgrading were continued in November of 1972 for a small group of people with a young teacher, Kenne MacDonald from Nova Scotia as their instructor. These classes were continued in autumn of 1973 in the old ramshackle "512" (which served as the centre) by Carolyn Dunkley, a teacher who had just returned from a two-year CUSO project in Thailand, in which she taught English as a Second Language.

The three consecutive adult educators mixed academic work with community and other activities in developing learning experiences. Students worked three hours a week on each of the basic academic subjects of math, science, English, history, along with related discussions in health, government and law. Sewing instruction by Sheila Bull, wife of the R.C.M.P. officer in the fall of 1973.

Music instruction on the guitars and fiddle by the adult educator and two students were added features for learning in 1974 (the adult educator played "The Muskrat Ramble" but requests for "Faded Love" kept drowning it out!).

Most students practised catalogue ordering as well, and five took typing lessons. Volleyball games and tournaments took place once a week in the new Moose Kerr School gym across the road. Community resource people such as the nurse and the R.C.M.P. officers were freely used.

In 1973, the group travelled to Yellowknife and the Adult Vocational Training Centre, Fort Smith, as part of an educational tour. In 1974 they joined up with the students of the adult centre from Inuvik to make a trip to Whitehorse, Yukon, visiting the Vocational Training Centre and other points of interest there. The latter included Pierre Berton's House, recalled in his "Drifting Home" (which some students had read) and Robert Service's cabin in Dawson City. In each case students raised some of the money themselves chiefly with bake sales. One of these sales took place as part of a tea and fashion show during which students modelled handsome garments and served food made by themselves.

Carolyn Dunkley continued as the Adult Educator in 1974-75.

ARCTIC RED RIVER

Brenda McLennon, Adult Educator in Fort MacPherson expressed the following thoughts about Arctic Red River.

"It is felt among the people of Arctic Red River, that although it is a small settlement of 100, it does warrant an Adult Education program.

According to Gemini North '73', Arctic Red River is a high impact community and is already going through developmental changes. With this factor in mind, the people should definitely have a community development program of some sort.

This could basically be an extension of the Fort MacPherson program, as it is a high impact community as well.

Arctic Red River is only thirty-five miles from Fort MacPherson and is connected by the Dempster Highway. There are vehicles travelling daily between the two settlements.

Even if the Adult Educator from Fort MacPherson was to visit Arctic Red River one week each month or one day each week and adapt a program to the people's needs, it would at least establish a position of such and give the adults a common ground with an educational program.

The short courses which are sponsored by C.A.S.E. specialized instructors in Fort MacPherson could also be given in Arctic Red River, although not to the same extent. Why should the adults of Arctic Red River be deprived of opportunities that the larger settlements have?

In initial phases, priority must be given to vocational and adult education more suited to integrating northerners into the developmental process (from Gemini North '73).

As the settlements are already beginning an impact change, the above priority must be acknowledged. There is a definite need for practical instruction in preparing the northerners to handle increases in cash income, as well as social skills, eg. babysitting, day-care centres.

The community has expressed a concern, let us back it up."

FORT FRANKLIN

Background

Fort Franklin, a community of mainly Slavey Indians, was named after Sir John Franklin who occupied the fort as winter headquarters from 1825-26. Situated on Keith Arm on the Southwestern shore of Great Bear Lake, the present community was reported to have been established in the 1950's. However trading post licenses have been issued to Fort Franklin since the early 1900's. The population of 404 support themselves by hunting, fishing and trapping and are serviced by Northward Airlines flights once a week from Norman Wells and twice weekly from Inuvik.

Adult Education

Some form of Adult education in the way of general information, basic English and upgrading has been requested by the Fort Franklin people for sometime. In February 1971, Sister Therese Ricard, was appointed as an adult educator. She was given living quarters in the former Hostel which now serves as the Transient Centre. The learning area used as an Adult Centre was the space above the elementary school which had formerly served as the principal's apartments.

Sister Ricard's report to Mrs. Hill, Regional Supervisor of Continuing and Special Education conveys the feeling which prevailed during that time.

"So many things have happened since you waved good-bye on that cold and windy day in Fort Franklin. My first feeling as you soared the heights was one of aloneness. But as I entered the hostel and began unpacking and setting things up, I felt more at home.

In fact, that very day, after celebrating the Eucharist with the natives and hearing them speak their language, something happened. The language sounded familiar, I understood certain words, in fact it was a related dialect to the Chipewyans with which I had formerly worked. Now I was at home and must admit that from then on I never was lonely.

The first few days were ones of organization. Some came and asked me personally if they could attend classes, others registered Monday morning. The first week was really orientation for both teacher and pupils. First, we organized the physical set-up, tables and chairs but they preferred the desks as the tables were crowded and actually too small. Some of the desks were on the small size but at least there was room for books, etc.

Next some tests, reading, language and math were administered to try and determine where each one would be best suited to start working. So the first few days were ones of getting to know one another. Together we organized our time table and after much discussion (I should rather say questioning) we arrived at a temporary workable situation. At the end of the week we were to revise if necessary.

Most of the students were working at an elementary level. One of them started from scratch but was very anxious to learn."

Coffee breaks twice a day, gave the students an opportunity to speak English and get to know the teacher and themselves better.

Students came to visit in the evenings and more conversations and learning took place. One of the activities of the group is working on the decision-making process, so that adults will feel confident in making their own decisions about matters which affect their lives.

In 1971, the oldest member of the upgrading class was a 62 year old man, who had gone as far as Grade 6, years ago in one of the schools further south around the Great Slave Lake. He was thoroughly enjoying this adult experience and said as a child he had always liked school and wanted to go on farther when he was young but in the early days Indians were allowed to go only to Grade six. His comment was "I never met a teacher like Sister".

The enthusiasm in the Adult Centre spilled over into the community and received further impetus from the Settlement Manager, Donald McWatt and the Game Officer, James Bourque. Mr. Bourque attended the upgrading classes held in Fort Resolution by Mrs. Irene Kudelik for a few months in 1968 where he decided he wanted to continue his education. A year at Northern Alberta Institute for Technology in Edmonton earned him his high school certificate and he now urges all who want to continue their education in any field to go after it.

The young adults felt the need to meet further challenges in the community and formed the Fort Franklin Youth Club. A musical band was formed and some instruments were received. The settlement Council gave its full support and thus encouraged the group in planning other activities.

The ladies in the community found it more difficult to organize. Therese Ricard told them to look around their community and decide on what problem needs their attention. Sister Ricard said, "I refuse to tell them what I think they should do -- admittedly, this approach takes time, but I think that it will be longer lasting".

Donald Yukon, 18, is an able teaching assistant to Sister Ricard. He speaks both Slavey and English and is, therefore, understanding and helpful in the problems encountered in learning. Donald has a grade 12 education. "No need to say he is a real asset and I would like to see him continue in this field" writes Sister Ricard.

Two nights a week (9-11 p.m.) were spent in organized gym activities for the young adults. Coffee and lunch, prepared by the students was available afterwards for those who wished them. Other nights were spent at Sister Ricard's place where people can talk and play games, and the adult educator gets a chance to practice the Slavey Language.

St. John Ambulance First Aid Course was held there in March 1972, a new activity for the adult centre.

Sister Ricard goes on to say:

> *"People are becoming more aware of the need for education. Personally I have found some true and steadfast friends. It is difficult to explain but a warm relationship has developed where discussions go far beyond the classroom and on into the night. My main difficulty is the language - most of the people have difficulty expressing themselves in English - even the young. I am trying to bridge the gap by trying to learn Slavey, one of my students is giving me extra help."*

Perhaps one reason for this productive and enthusiastic learning climate can be seen in one of the decorations hanging from the top of a doorway in Sister Ricard's living room. On entering, one's gaze is immediately attracted in this direction where four colored, inflated balloons molded in the shape of letters of the alphabet, dangles in the air. They spell out in psychedelic colors the word "LOVE".

Sister Ricard resigned to continue her education in the fall of 1972 and Gary Johnson followed as the Adult Educator in Fort Franklin. The upgrading classes were continued and Community newspaper called the "Fort Franklin Focus" was published by the students. Gary Johnson resigned in June 1973.

February - June 1974, Rod Maclaren filled in as the Adult Educator and carried on with the upgrading classes and some community activities.

During this period members of the class undertook to organize a Carnival on April 19 and 20. A rummage sale was held in advance to provide a working budget. In the evenings of the week prior to the big event, the Adult Education Centre took on the appearance and pleasant aroma of a bakery. The girls baked pies, bread, cake and cookies to sell during the events on Saturday of the Carnival. At 3:00 p.m. on Friday the first event, broomball, enthusiastically got underway. Volleyball in the evening followed. On Saturday afternoon, the ski-doo races, dog-team race, and other events were held, with prizes being awarded at the dance in the evening. The entire event proved very successful. The problems encountered in organization (or lack of them) proved to be valuable learning experiences for the adult students.

Students and townspeople alike joined in the fun and had a fine time. They are looking forward to an even bigger and better carnival next year.

Proposed Plans for the Adult Students - 1972-73

1.	Alestine Modeste:	nursing aide (short term course) academic and on-the-job training in Fort Franklin
2.	Ruth Andre:	upgrading clerk-typist (possible in February)
3.	Christine Modeste:	upgrading (typing) clerk-typist in February
4.	Dora Modeste:	upgrading (typing) clerk-typist (February)
5.	Augustine Modeste:	upgrading C.N.A. (February)
6.	Camilla Tutcho:	upgrading and on-the-job training nursing aide
7.	Malo Bewule:	would like to continue classes
8.	Andrew J. Kenny:	upgrading necessary (perhaps goal can be reached with present level) Heavy Duty Driver Training
9.	Bernadette Baton:	continue upgrading
10.	Bertha Takazo:	upgrading and typing clerk-typing in February
11.	Arsene Betsedia:	continue upgrading carpentry (on-the-job)
12.	Mary Ann Baptiste:	upgrading and typing clerk-typist in February
13.	John Ferdinand:	upgrading and typing teacher-assistant
14.	Morris Modeste:	Heavy Duty Driving Course in September for 12 weeks

FORT GOOD HOPE

Background

The oldest settlement in the Lower Mackenzie Valley has a population of 421. Fort Good Hope is located on the east bank of the Mackenzie River, 17 miles south of the Arctic Circle. Oil exploration activities have recently been carried out in this area but the main source of income lies in trapping, fishing and hunting. There is minimal employment to be had in the Hudson Bay Store, Northern Canada Power Corporation, the cafe, and Arctic Circle Enterprises. Mail comes into Fort Good Hope along with supplies three times weekly by Northward Aviation from Norman Wells and Inuvik, N.W.T.

The Adult Centre was developed in one of the three small single story pupil residences (no longer in use for that purpose). The idea behind the pupil residences was that the families who hunted and trapped would have a place to leave their children under supervision while they themselves went out on the land.

Adult Education

The first full time adult educator for this settlement, Sister Rita McGuire, arrived in Fort Good Hope in the fall of 1972 and after a slow start continued with tremendous success. Seventeen adults ranging from 21-50 signed up for academic training in mathematics and English. Four students understood English but were reluctant to speak it. Seven had no previous schooling, and one had completed grade six and the remaining five leveled off at approximately the grade 2-3 level. Steve Kakfwi became the teaching assistant (with two years of Teacher Education training in Fort Smith) and fluency in both English and Slavey.

By January of 1973, upgrading continued with emphasis on reading and language skills. Interest was difficult to keep up due to delays in educational allowances. Language skills consisted largely of breaking down inhibitions, building up confidence and self-esteem regarding learning habits. Role playing did not appeal to the more mature students except for the telephone techniques involving the caller, operator and answerer. Books, cassettes, headphones and tape recorders were in use and, for a few blessed months, a video-tape recorder.

As time progressed, everyone attempted to speak English. Language lessons consisted of word recognition by phonetic approaches as well as sight and/or memory; filling in blanks with words that look or sound alike, building paragraphs, letter writing, and writing exercises from the chalk board. Current events were posted on the bulletin board and discussed.

By March 1973, films became available on a regular basis from the Education Resource Centre. Geography, science and health films have their place in the basic literacy group, but not so much the historical film. Fred Rabesca worked as the teaching assistant in the fall of 1973.

A field trip to Fort Smith Training Centre turned out successfully. Sixteen adults made the trip, coming back and relating their experiences to the others.

In 1974 an attempt was made to arrange for northern women to teach beading and silk work at the night classes but nothing developed. A week's sewing session was set up for the ladies of the centre and the community at large. Three electric sewing machines and samples of stretch-and-sew material were brought in for the lesson and ladies were enthusiastic about using these under the direction of Colleen Kirk, the sewing specialist from Inuvik, N.W.T. Running concurrently was a course on gas engines for the men; the instructor was Bob Fizer, from Yellowknife. Sister Jean Jeddrie, Home Management Officer from Inuvik spent 10 days with the Adult Education classes demonstrating the use of convenience foods which can be purchased locally and combined with native and land foods.

A course in small engine repair was undertaken by men of the centre.

Four typewriters were supplied for the typing classes in the evening, taught by Susan Bainbridge, a teacher in the Territorial Elementary school. General academic skill courses also took place in the evening. A beginning course in Office Filing was also made available for some girls who were employed in various offices in Fort Good Hope.

A Community Awareness program was started with workers of the community explaining their duties. Monday mornings, the Settlement Secretary talked to the group on Local Government. Monday afternoons the R.C.M.P. gave a talk on "You and the Law". Films are often incorporated into the talks. Such people as the Northern Health Nurse, School Principal, Game Management Officer, were brought in for discussions.

Several activities were incorporated into the program: while the men learned carpentry, the women engaged in sewing and cooking. Home Management gave lessons on nutrition along with cooking demonstrations. Budgeting measures and safety rules in the home were emphasized. The men became interested in meat-cutting taught by Sister Jean Jeddrie and there is hope that a small meat room may be added on the new Co-op store.

The adults of the centre put on a very rewarding Christmas program (1973) with a play and seasonal hymns sung in English and Slavey languages. The songsters held candles they had made earlier in the centre.

A formal education program is still the main thrust for the centre. It also serves as an excellent avenue for recycling information throughout the community. This need for information is paramount at this time in view of the mammoth industrial development about to take place along the Mackenzie.

Sister Rita McGuire wrote:

> *"From Christmas on, the teaching program has been progressing steadily along regular lines with absenteeism at a minimum. Community support comes from the R.C.M.P. corporal who comes in every Tuesday afternoon and either lectures or shows films to the group. Interested adults from the settlement were free to drop-in for this "lesson on the law" and he usually averaged about a dozen extra. When we ran out of chairs, we sat on the floor. Monday afternoon is reserved for Thomas Manual (a native northerner) who is the Public Health Officer. Thomas comes equipped with films, filmstrips (Johnny's Toothbrush) and sometimes a brown paper bag filled with bandages, etc. which he uses to demonstrate how to set light fractures in case of a plane crash . . . elementary but helpful until professional aid comes along. Thursday, Frank Tibseleie was the Discussion Leader for the Highway and Pipeline for the people of the settlement. He receives information from Edmonton and Yellowknife and various places 'outside' which he in turn gives to my group . . . with his own interpretation. Frank has had secondary schooling and any number of technical courses; he is the grandson of the first chief by the same name, who was designated as the Chief who signed the initial treaty for the Slavey Indians in Fort Good Hope. Sometimes on Friday, the Social Welfare Officer, John Louison comes to talk. John took his training in Yellowknife."*

Sister Rita McGuire was transferred to Fort Smith in September 1974, to re-open the Community Adult Education Centre there which has not operated since the Frontier College team finished their contract in May, 1969 and Terry Berscheid organized a drop-in centre in 1972.

FORT McPHERSON

Background

Fort McPherson was named after the Chief Trader of the Hudson Bay Company when the post was established in 1840. Even today the economic base for the 761 inhabitants on the East bank of the Peel River, just 24 miles from its junction with the Mackenzie River, is mainly trapping. In recent years extensive oil exploration in the Region, together with the construction of the Dempster Highway to Inuvik has brought a marked increase in wage employment. The languages spoken are Loucheux and English. Country foods are fish and

caribou. Five flights a week connect the settlement with Inuvik. It is the home of the first native member for the Northwest Territories, House of Commons in Ottawa, Wally Firth.

Adult Education

The first full time Adult Educator was Kolmolsi Hodgkinson, the Thai wife of the Principal of the Territorial Elementary School there. She conducted academic skill classes starting in November, 1970. The class met in the room of a small building in the settlement reserved as the courtroom and classes had to adjourn when court was in session. Twelve people came to class and seven of these stayed until March, 1971. The place was crowded, but the students came regularly and worked hard.

Andrew Martin, became the Community Adult Educator in October, 1971. Eighteen students participated in the Academic Skill Training and other learning experiences. Later seven students left to clear brush for the construction of the Fort McPherson airport. Following the completion of this contract other opportunities opened up for these men such as other kinds of employment, further training outside the community, skiing programs, or going ratting because of excellent prices for muskrat skins in 1972.

Areas of study for those who remained included improvement in skills, commercial cooking, basic secretarial studies in typing and filing, office procedures, some maintenance skills used in trade occupations such as blueprint reading, carpentry, painting and welding.

Andrew Martin, Adult Educator reported:

> *"Since the beginning of the program two characteristics have been evident in all of the students - an eagerness to learn and an ability to learn quickly. When given an assignment they 'go right to it' and stay with it until it is complete. When this does not happen I have usually found that it has been an error in judging the student's performance level. When the material is relevant and is properly developed and presented they have had no problems in understanding or in application."*

During this time a monthly newspaper was fostered by the adult centre called "The Peel River News". It was edited by Piet Van Loon, a former Economic Development Officer in 1969-70 in Fort McPherson.

The Settlement Council supported the Adult Education Program for the following reasons:

> *"First, Fort McPherson is going to undergo some major changes in a very short period of time. Self-government as a hamlet will probably be a reality in the foreseeable future. The Dempster Highway will connect the community with Inuvik and the rest of Canada by 1975. People are increasingly rejecting 'bush life' in favour of wage employment, but they are not prepared for either skill training or immediate employment. These and other changes will radically change life in the community.*
>
> *But the people are not coping with the change that has already taken place. The apparent frustration of the people is partly due to a lack of information and understanding. And, of course, an inability to participate in and understand the coming changes will further aggravate the situation. Adult Education could work to prevent this tragedy.*
>
> *Secondly, it is not enough to prepare people for future change. Things must be dealt with as they are today - and things are not good in Fort McPherson. People, and especially the young people, are smothering in boredom. There is very little for them to do in the community. They can do what they did before - sit, wonder, think, drink and get angry."*

Andrew Martin resigned June 30, 1973.

The next full time Adult Educator to carry on programs for adults in Fort McPherson was Brenda Maclennan, who moved there with her husband from Resolute Bay in 1973. Ten women came for improvement in Mathematics and English when regular instruction was organized in January 1974. Several older women came to learn to read and write. There was such a demand for typing classes that two hours a day were devoted to this skill. There were only six typewriters available and Mrs. Beth Olsen taught two classes each afternoon to accommodate the demand while Mrs. Bill Storr held typing classes five nights a week.

Two mornings a week were spent on oral reading using Readers Digest Skill Builder books. One morning a week was devoted to developing spelling and dictionary skills.

Two rooms of the former pupil residence were provided for use as an adult centre.

Chuck Vaydik from Yellowknife conducted a week long extension short course on mineral identification.

The Territorial Library was able to establish its local branch in the Adult Centre and thus release for settlement use 400 books which had been boxed away. Mrs. Doug Willy was trained by Territorial Library Services as the Librarian.

Sister Jean Jeddrie, Home Management Development Officer from Inuvik with Home Management trainee Jane Kenny (a native of Fort Franklin) arrived the last week in February 1974 to give a short course in Home Management. A comment from Sister Jeddrie's report states:

> *"Bad as prices are in other settlements, in Fort McPherson they have to be seen to be believed. There wasn't a single item that I looked at the local store that could be classed as reasonable. How the people manage is a mystery to me."*

For two weeks the Home Management instructors taught the members of the adult class in the mornings and the Members of the general public in the evenings.

Community awareness programs were a vital part of the Adult Education classes in 1974. The Royal Canadian Mounted Police officer came to talk about "Law and Justice", alcohol and drug abuse. The Settlement Secretary, and nurses from the Nursing Station came regularly to discuss their various responsibilities and the residents' responsibility for government and health measures and to give a course in First Aid.

On May 28th, 1974, the class flew to Inuvik, N.W.T. for a two day trip. Places visited included the hospital, Canadian National Telecommunications Building, Sewing Centre, Canada Research Laboratory, and the Art Class at the High School. The money which the girls obtained from their Bake Sale in Fort McPherson earlier provided a dinner for the whole class at the Eskimo Inn, Inuvik which was a first for some of the girls in the class.

A sawyer's short course was held near the end of June 1974.

There is more interest on the part of the women than the men of Fort McPherson in academic upgrading. This may be because the general educational level in Fort McPherson is higher than in other communities. The men are, however, keenly interested in Adult Education which gets them out of the classroom into the community. They ask for more manual skill training courses. The men want programs which will help them train for job opportunities. Another area of prime concern to them is acquiring training which will enable them to take key positions in the settlement both politically and occupationally.

Mrs. McLennan resigned on June 30, 1974 and her place as community adult educator was taken by Margaret MacDonald, a native of Fort McPherson and a graduate of the N.W.T. Teacher Education Program.

"Recommendations

1. *Adult Educators be guaranteed a position for the following year. This would be so in order for an Adult Educator to follow up the wishes of the community and to set up a program for the following year. It may take several months to set up a new program and this cannot be done when an Adult Educator is hired just prior to his working term.*

   Since Facilities must be shared with the local school, it is only fair that all concerned know before the school year begins if a schedule is to be set up to include Adult Education, eg. Adult Education students do not have use of the school gym on a regular basis as it could not be arranged on such a short notice.

2. *The following is an outline of one such program which could be adopted in Fort McPherson. This program has been discussed with the Social Development Officer and it is felt would cover the demands and needs of the community.*

Community and Family Life Education

- to include Fort McPherson and Arctic Red River
- would cover such areas as
1. Community awareness
2. Family Life Education
e.g. father-son relationship
3. Job counselling
- job opportunity
- job training
- employer-employee relationship
4. Leadership training
- to enable people to take key settlement positions

The program could work hand-in-hand with Social Development with regards to preventative work, eg. alcoholism.

The R.C.M.P. could be involved in preventative crime work.

Native teaching assistants could be involved with home and family education.

The Public Health Service could do preventative work in venereal disease counselling.

The Game Management Branch could do preventative work with regards to environmental and pollution protection.

This is a great concern to the people but little seems to be done at the community level.

The above ideas are only examples under such a program. The important fact is that the program does cover the topics of concern with the local adults and would enable an Adult Educator to co-ordinate activities with all phases of the community."

FORT NORMAN

Background

This Slavey Indian settlement of 240 native people and 20 whites lies on the Mackenzie River about 300 miles south of Inuvik. It is located at the mouth of the Bear River flowing out of Great Bear Lake 90 miles east. The Slavey Indians refer to the settlement as TULITA which means "where the waters join".

Adult Education

Jim Pearce became the first full time community Adult Educator there in January 1972. There were fifteen people waiting for him to arrive to conduct academic Skill Training classes for them. Two more people taking correspondence courses were soon added. All seventeen people stayed with the instruction throughout the winter and into the spring of 1972.

"This little community 53 miles up river from Norman Wells is feeling the impact of the Mackenzie highway and pipeline activity. Various oil companies and seismic crews offer jobs. They are noted among their employers for their enthusiasm and spontaneity regarding work and work habits. Jim Pearce says in a report "over the winter months unemployment in the community was virtually nil. Twenty-seven men were employed on seismic and oil rigs and only two of these received questionable evaluation from their employers. All employers were hopeful that most men would return to work for them in the following month. A feature often overlooked by visitors to Fort Norman is the high degree of self discipline of its citizens. Community problems of a punitive nature or those which require direct police action are at a minimum. If these problems do arise they do so only when others, (most often outsiders) inject into the community their own distinct life styles which have so many associated differences of beliefs, attitudes and opinions . . ."

While improving upon their present standard of living, the people wish to take from white society only those things which they can fit comfortably into their own life style. A few of the older people depend mainly on trapping in the Winter and Spring, and fishing in the summer. Others pursue these skills only during periods when other kinds of seasonal employment are not available. Young men especially are actively seeking the seismic crews, oil rigs, fire suppression, slashing and other income opportunities.

New low rental homes are being built in Fort Norman. These have stimulated a run on electrical appliances at the Hudson Bay Store.

> *"Adult education is an opportunity for people to become aware of their abilities, broaden their personal fund of knowledge socially, economically, politically, improve upon consumer awareness, home management and health."*

Jim Pearce started his classroom days with a free-wheeling discussion on some subject of interest to the students, such as recent community meetings and issues involved there. Or the discussion may have revolved around trapping versus employment opportunities and the merits of each. These subjects were natural avenues for improving the basic essentials of Math and English vocabulary; reading and phonics was a natural avenue out of these discussions. Science, Social Studies and Geography followed on. Outside participants were invited in for more discussion later in the day. These included the Nurses, the Royal Canadian Mounted Police, Social Development Officer, Hudson Bay Manager, Settlement Manager, Indian Brotherhood personnel and so on. Jim Pearce found that the best course materials were those supplied by Confederation College, Thunder Bay (Indian Reading Series) and Saskatchewan Newstart in Prince Albert, Saskatchewan. Irene Horn, a resident of Fort Norman, who spoke Slavey, was the teaching assistant.

This class also produced a newspaper on the dittiograph called "Down North Calling". They also sponsored the Spring Carnival and provided another first for the natives of Fort Norman.

Jim Pearce goes on to say "we instituted public speaking classes in an attempt to curb the embarrassment so many students had when speaking English".

It was also hoped that students would feel more comfortable with the English Language.

A driver-training program for residents of Fort Norman was made possible by the gift of a late model half-ton truck by Imperial Oil Ltd. The residents had to get the truck to their settlement at their own expense. This was a learning experience in itself.

Mr. Pearce gives warm praise to Imperial Oil Ltd. and to Al Workman and Ed Hodgson of Imperial Oil Limited Staff for the work program which they organized and maintained. He says:

> *"They have bent over backwards to provide fair solutions to problems that have sporadically occurred. Their solutions were obviously respected by the native personnel as not one man has lost employment status since entering the program in April (1972). Credit is also due to the native boys employed by Imperial Oil as they have been cast into a volatile white community which provides little, if any, interesting activities for them apart from consuming alcoholic beverages."*

Jim Pearce states that adult educators must be tied into the community development process. They are in a favourable position for this because adult educators are offered the open hand of friendship of the people they so closely work with on a day to day basis, which in turn develops trust, empathy and loyalty. This empathy allows an adult educator to speak freely and listen sympathetically to the native voice. "Adult Educators should play the role" says Jim Pearce, "of encouraging activators - one who informs, discusses, suggests and encourages the people towards understanding and differentiating between what will help or hinder their settlements".

He has played that role admirably in Fort Norman. After formal classes finished in June, Jim Pearce spent the summer helping:

1. the community to form a Trapper Council working closely with the Game Management Officer, Jim Bourke, J.R. Cockney.
2. the community to form the Fort Norman Housing Association.
3. Paul and Mary Rose Wright to establish, through Department of Industry and Development, a small game and fish camp in the Wrigley Lake area.

4. liaise the Imperial Oil Work Training Program.
5. the community revive its interest in gardening, and many other incidental projects.

Mr. Pearce has now joined private industry and the new adult educator from November 1972 was Tom Stewart from Prince Edward Island.

In the fall of 1973, the Adult Centre was relocated in one of the former pupil residences which was far more suitable and roomier than the old house in which they had been meeting. Twelve students were attending the academic classes by October of that year. The use of a video-tape recording unit through the good graces of Nurse Dillys Ranson, was most useful in developing the life skills of self expression and self confidence as well as a communication medium for the entire community. Tapes were exchanged with other communities. Adult students were taught to use the equipment to show tapes to the children at the Colin Campbell Territorial School. The Adult Centre students changed the name of the newspaper from "Down North Calling" to "Tulita" and published it in conjunction with the school children of Colin Campbell School who furnished views of school activities. "Tulita" had a mailing list of fifty-five people.

For three weeks, during the months of January and February, Sister Jean Jeddrie came in from Inuvik, N.W.T. to give some cooking classes for three afternoons a week at the Adult Centre and three mornings a week at the school. As Sister Jeddrie could teach only half of the girls at one time, one of the Adult Education students, Cecile Hetchinelle, taught the remaining girls native beadwork, then the two instructors alternated the class.

In January, 1974, typing classes were taught two afternoons and one evening a week with five typewriters, by Bonnie Stewart, wife of the Adult Educator. This program resulted from a community need and the desire of the people to enhance their chances of success in a similar program when they took additional training at the Fort Smith Training Centre.

> *"Most adults felt funny when they first started school again until things fell into place like every day math, English, V.T.R., meeting with outsiders, and writing newspapers. Some of them thought that people from town may think that they are going only for the money and not really working to earn the money. All of them are at a different level and working on their own, with the instructor's help for those who get stuck. Adults have learned to read, spell, write, and work with numbers from taking upgrading. These subjects are only basic and aren't as much work as in straight school. You can move along a lot faster depending on how much work you put into it. They have V.T.R., which is used to watch themselves at work or fooling around or whatever they're doing. V.T.R. can tell you a lot about yourself as you are.*
>
> *Almost all of these adults have children and husbands at home and are homemakers. Most of them have worked all their lives doing odd jobs and working for the government at various times. Some of them have been out of the N.W.T. on holidays, working, etc. Still others have worked in different parts of the north in the past doing odd jobs. They have met a lot of different interesting people.*
>
> *Adults' goals are to become better in home management, budgets, saving money, and understanding about what's happening around them in the outside world. Others would like to take up typing courses, nurses aid, carpentry, cooking, driving lessons, which are available to them in Fort Smith now."*

The adult students worked one evening a week for the winter to gain some funds to provide some recreation for the community. Bingo and Cribbage games alternated with a portion of the profits going to the Adult Class. Two bake sales also produced some funds. These funds together with a grant from the Department of Education and the Department of State, enabled the students to take a "Southern Exposure Trip" to "OO ZA WE KWUN" at Rivers, Manitoba. Five people from the community at large were also selected by the Settlement Council to make the trip.

The tour took place June 26 - July 11, 1974, with 16 participants, four of whom had not been any great distance from the settlement. The first six days were spent at OO ZA WE KWUN, a small community and native

training centre located near Rivers, Manitoba. The next four days were spent on farms around Rivers. The next four days were spent in Winnipeg, then the CNR train to Edmonton, one day there and the flight home to Fort Norman.

"Adult Education Touring in the Summer

June 26, Wednesday (1974)

On June 26 we left on a charter to Norman Wells at 3:00 p.m. We waited at the Wells for a few hours because our plane was late. We got to Edmonton and missed the other plane that was going to Winnipeg. We waited for about an hour and went on the late flight to Winnipeg. We got to Winnipeg at 4:00 a.m. and our bus was waiting there to drive us to Brandon. The bus driver said he had been waiting there since 10 p.m. He had been waiting 6 hours for us! We told him the plane was late and we couldn't make it on time. We drove to Brandon (160 miles) where we had breakfast at 8:00 a.m. and kept on driving to OO ZA WE KWUN. We finally arrived at OO ZA WE KWUN at 8:00 a.m.

June 27, Thursday

We rested all day because we were all tired from travelling all night. We got to know the place later after we rested. OO ZA WE KWUN used to be an Air Force Base but not anymore. They use the base as a training centre for some cadets taking a gliding course. OO ZA WE KWUN is 4 miles out of Rivers. We toured Rivers and found out what was happening in the small town.

June 28, Friday

We rented a car and went to the fair at Rivers and did some shopping there too. Later on we toured the Life Skill Building. That evening we had a barbeque supper (steaks) and met some people from the community. And in the evening played floor hockey in the gym.

June 29, Saturday

That morning Gary, one of the guys from Rivers, took us golfing. We had a great time there. In the afternoon we all went shopping in Brandon and in the evening we went to see the show at Rivers. The name of the show was "The Class of 44". After the show we had a drum dance.

June 30, Sunday

Sunday morning we went to the beach. Some of us went swimming and Tom Stewart and some other guys went water skiing. We had a barbecue then went home and played moose skin ball. Saw a parachute jump, and after the show we went to Danny's (horse man) place for the evening.

July 1, Monday

July 1st we drove to Elphinstone reserve and watched the sports day. They had eight softball games going at one time. They also had a horse show and we saw gliders.

July 2, Tuesday

In the morning we went touring the Industry at OO ZA WE KWUN. That afternoon we drove out to Ogibowski's farm near Minnedosa, Manitoba. We saw the farm and had a turkey supper with fresh cream, strawberry and etc. We all stayed at different places in pairs a mile from each other.

July 3, Wednesday

On Wednesday we went to the beef farm, dairy farm and pig farm. We had lunch at Minnedosa and went to a honey making farm (apiary). Then we went to Agristeel Plant and Vet hospital.

July 5, Friday

On Friday while we were waiting for the rest of the people, Tom and Jeremy Menacho were shooting muzzle loader. After all the people came, we thanked the people there for doing all the things for us and putting up with us for two days. We drove to Winnipeg by bus, when we got there Tom rented a van and found us a place to stay. The men stayed at the Y.M.C.A. and the women stayed at McLaren Hotel. That evening we all went to the laundry to wash our clothes.

July 6, Saturday

On Saturday we went to Winnipeg Zoo and went shopping. It was a very hot day. Later that day we went touring the city.

July 7, Sunday

On Sunday most of us went to the United States but a few wanted to sleep because it was kind of early. That afternoon we went to Assinaboia Downs and watched the

horse races. Rosie Andrew was lucky in betting on horses. We stayed there most of the afternoon. We went on the river boat cruise that evening on the Red River. It was really beautiful.

July 8, Monday

Monday morning we did more shopping and that afternoon we went to the train station. We waited at the station from 5 to 9 p.m. because the train was late. We got on the train at 9 p.m. to Edmonton.

July 9, Tuesday

Tuesday morning we are still travelling on the train to Edmonton. We had to line up at the bathroom in the morning because there were so many of us. We got to Edmonton late in the afternoon and got ourselves a place at the Holiday Inn.

July 10, Wednesday

We went visiting friends in Edmonton and some of us relaxed at home. Later we went touring the city and did some shopping again. In the evening we had a special supper at the Holiday Inn.

July 11, Thursday

On Thursday we headed back up North by P.W.A. and Northward. We all enjoyed ourselves on the tour we had."

INUVIK

Background

Inuvik, or the "Place of Man" as the Eskimos say, was established in 1955 as a Government administrative centre and distribution point for the Delta settlements. With its 2,672 population located on the East Channel of the Mackenzie Delta, 60 miles from the Beaufort Sea, Inuvik is a major base for petroleum exploration activities. Winter roads connect Inuvik to Aklavik and Tuktoyaktuk while scheduled air flights take cargo and mail into the settlements.

Adult Education

The first full day-time classes held in Inuvik started in the Spring of 1968 and were held in the newly opened (1967) Centennial Library. In addition to the areas of specific study, Science, Mathematics and English, the academic skills program (April-June 1968) also enlisted the services of members of the community. Mr. S. Dreyer, the Probation Officer, gave a series of talks on You and the Law. This was particularly meaningful as several members of the class were having current encounters with law enforcement. Mr. Dreyer was regarded as a friend and sessions were lively when he was around.

Another speaker was Mr. Abe Okpik, former Territorial Council member and then, Settlement Administrator at Spence Bay, N.W.T. Mr. Okpik had a meaningful conversation with the students and praised them for their ability to stick with it and get an education. Mr. Okpik was originally from the Aleut tribe in Alaska and so understood very well the problems the native students were facing. A series of discussions on family life education included a session with a local medical doctor. This area of discussion and the one on law were requested by the students.

Films from the Sir Alexander Mackenzie School supply supplemented the studies particularly in the area of science. The films were shown at the Inuvik Research Laboratory and were open to the public as well.

For two hours a week the students went to the Grollier Hall gym (a pupil residence) for sports. Their instructor, a member of the hostel staff, is a graduate of Sir Alexander Mackenzie School and a former resident of Aklavik, Mr. Fred Bennet.

The program was fortunate with its two teachers. Mrs. Shari Williams was teaching Mathematics and Science in the morning from 9-12 o'clock and Mrs. Joyce Burke taught English in the afternoons from 1-3 o'clock.

Both women had a natural ability in understanding and encouraging the students. Discipline, not militancy, was maintained.

The students were encouraged to think of their future. Ten copies of the Northern Alberta Institute of Technology Calendar were distributed and eagerly received as well as the catalogue of Canadian Technical and Vocational Correspondence Courses. One young man was interested in electronics, another in house painting and another had outstanding artistic ability which he was encouraged to develop.

The Inuvik academic skills program has an important role to play as a feeder program for future undertakings. With the present program the students are put through the rigours of a work discipline and following good study habits. Afterwards the administration should be prepared to guide them in further training or wage employment.

Mrs. Joyce Burke reported:

> *"All these students have experiences to share and, by the end of the course, they were talking about them. On many occasions they picked a subject for discussion and an occasional question from me would bring comments from nearly all students.*
>
> *Jim Maher, Principal of S.A.M.S. came and talked to the class about opportunities in the work field related to scholastic standing.*
>
> *Mr. Russell Buie, Regional Superintendent of Schools, dropped in on May 20th. It was his first visit to the class during the afternoon. He listened to three of the class reading aloud for me. The rest of the class were busy in their workbooks. Mr. Buie preferred to walk around the class and chat with students individually rather than address them as a group.*
>
> *On May 13th a Mrs. Jackson, from Toronto, dropped in to the class. She had been talking to Mr. Tom Butters (Territorial Councillor) and he told her about our class so she came to visit us. Mrs. Jackson is a representative for the Eskimo association and showed the class some pictures from Prince Philip taken during a visit to Canada. The pictures were of interest to the class because the Prince was looking at Indian and Eskimo crafts displayed at his personal request. Some of the students knew some of the girls and boys in the photos. That day, too, a teacher from Vermillion, Alberta dropped in. He was most interested in our work.*
>
> *One afternoon the class came to my home for cake and coffee and Captain Burke told them about life in the Armed Forces. This was a successful afternoon, socially and educationally.*
>
> *All during the course, Mrs. Hill dropped in at various times; without her burning interest, I am sure some of the students would have faltered.*
>
> *Among the many classroom discussions were such subjects as Racial Discrimination, Sex, Reliability during Employment and the Eskimo and Indian in politics. A fine example of an Eskimo who "made it" was Mr. Okpik, who stopped in and talked to the class on one of his visits to Inuvik. One of the students Allen Allen was most pleased as Mr. Okpik was his uncle.*
>
> *I would like to express my personal thanks to everyone in the community who supported this class. In particular, Mrs. Hill, whose enthusiasm is most infectious; Mrs. Ellen Binder and the Library Board for allowing us to use the Library. A more pleasant and congenial atmosphere just couldn't be found.*
>
> *Because the class wanted to organize a baseball team, uniforms have been promised by the Armed Forces. These weren't available for the current season but next Spring the class should be able to field a team in full uniform. Thanks to the Armed Forces for their support."*

In the community at large the Territorial Experimental Ski Training staff offered cross-country ski instruction to 40 adult ski enthusiasts.

Other short term courses included trapper education, guide training, mineral identification, northern sewing, photography, and introductory French.

Similar academic upgrading course was held in the winter of 1969 in the Centennial Library building as there was yet no specific adult centre.

The next upgrading classes for Inuvik residents were held in 1972-73 in a converted building which was formerly the "Rehab" (Rehabilitation) Kitchen. Jan Harper taught a group of 9 people in Basic English. She resigned in June 1973.

In the fall of 1973 - winter of 1974, Anne Potter taught basic Mathematics and English to a regularly changing but small group of Inuvik people. Her report follows:

"Adult Education Program, Inuvik, 1974-75
Anne Potter, Adult Educator, Inuvik Adult Centre

Present Activities

At present there is an adequate facility available for daytime classes. Here upgrading classes are conducted, providing the opportunity for instruction and help in obtaining further grade levels. These classes are held daily and are concentrated on Math and English. Aside from daytime classes evening courses are offered in the fall and spring. These classes have a total enrollment of over 300. Short term classes are offered periodically throughout the year.

Didn't Work - Did Work

During this year different approaches were used to find the most effective method to help the group of students attending. An attempt was made to include students who needed 'life-skills' sessions. These students were young, unmotivated and previously unsuccessful in the regular school system, as well as unable to cope with everyday problems. These students were only a disruptive factor in the class because they demanded special attention which time did not permit. If this type of student is to be included in the classes, the instructor must have training in Life Skills, thus she or he can cope with their special problems. Possibly a drop-in centre conducted by a skilled person would be the best way to meet the particular needs of these students.

Afternoon work experience sessions did not work for a very extensive period of time. Attempts were made for most students to attend classes in the morning and to go to work at a job they were interested in training for, in the afternoons. These became opportunities to do uninteresting joe-jobs or were only observations of the job. More co-ordination of these experiences must be done to make them beneficial to the student.

For some students it became evident that the most effective way they could be helped was to enroll them in courses away from Inuvik. This gave them better training and an opportunity to experience something of the outside world which they needed.

Class enrollment has been entirely dependent upon spontaneous enrollment of interested people and recruitment from Manpower sources. This has not been a very effective method. Some method of instilling interest and motivating people to attend Adult Education classes must be devised for Inuvik.

Correspondence courses have been used quite extensively this year. Four of the students have been at the Grade 8-9 level, thus able to progress through correspondence courses easily. These courses encouraged the students to continue, and give them a good basis for instruction in what they wanted. Receiving marks at the end of each lesson served to motivate them as well.

Projections for Further Adult Education in Inuvik

There is a great deal that Adult Education can do in this Community. The main difficulty is in reaching the people and making them aware of what is offered or what can be offered. If Adult Education is going to succeed in Inuvik, more effort has to be made to advertise the classes, thus to attract people to the centre.

The Inuvik situation is a difficult one in which to attempt to have prolonged or lengthy courses. Short term courses (3 months in length) would accommodate a lot of people who would not want to stay longer. The temptations to go to work or move rather than complete courses are too great.

Possible use of the building for night courses rather than other school facilities would further familiarize people with the facility and with what is done there.

The group joined up with Aklavik Adult Students to travel to Whitehorse, Yukon in the spring of 1974. (For an account of this trip see the Aklavik report).

TUKTOYAKTUK

Background

Although Dr. John Richardson of the Franklin Expedition visited this area in 1826, Tuktoyaktuk (place of the Caribou crossing) was established as a settlement in 1934, when the Hudson's Bay Company transferred its supply point from Herschel Island. The present economic base is composed of fur and wage employment at the DEW (Distant Early Warning) Line site and with the Northern Transportation Company Ltd. at its trans-shipping operation from river to ocean vessels in the summer. Oil exploration is presently being carried on in the area. Tuktoyaktuk is also the location of a research station of Polar Continental Shelf Project.

Adult Education

The first full time adult educator in Tuktoyaktuk was Dick Hamill who carried on community work and an academic upgrading class from October 1972 to the spring of 1973. There are no reports on the work he did there. He resigned in June 1973.

Meat Cutting Class with Sister Jeddrie, Fort MacPherson 1975

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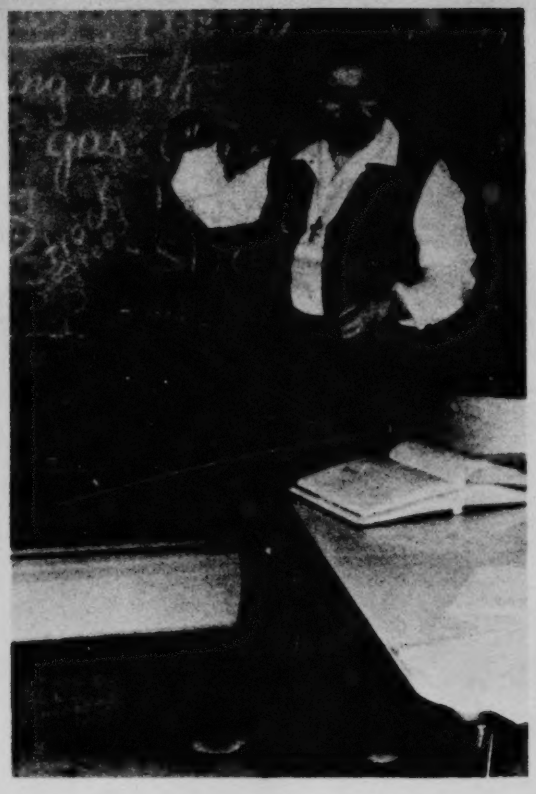
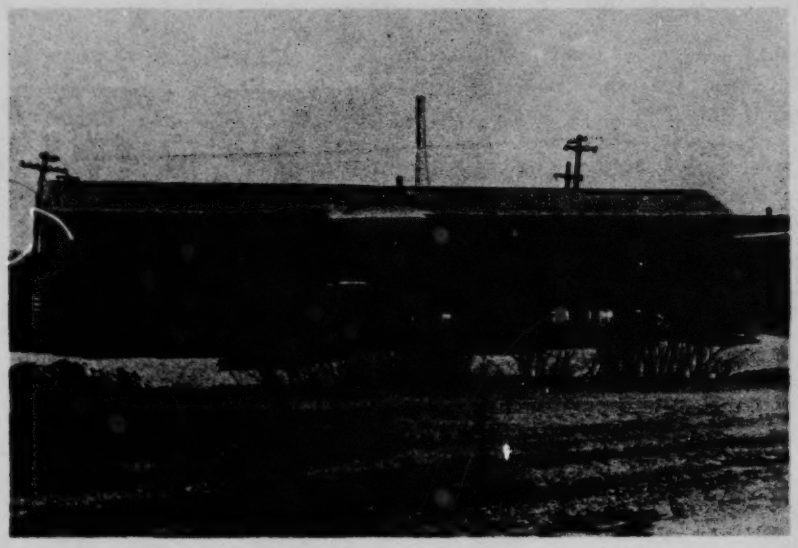


Sister Rita McGuire, Adult Educator,
Fort Good Hope 1974

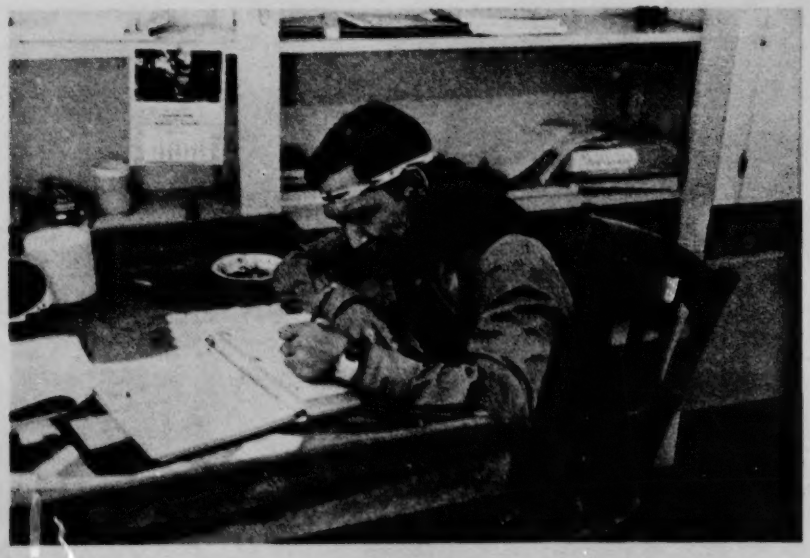
Tom Stewart, Adult Educator, Fort Norman 1972-74

Susan Bainbridge, typing teacher for Shirley Cook,
Fort Good Hope 1974

Anne Potter, Upgrading Instructor, Inuvik 1974



Instructional Kitchen, Inuvik Adult Centre



Tommy Smith, Inuvik

KEEWATIN REGION

BAKER LAKE
CHESTERFIELD INLET
ESKIMO POINT
RANKIN INLET

BAKER LAKE

Background

Baker Lake is located at the northwest end of Baker Lake near the mouth of the Thelon River - the approximate geographic centre of Canada. Named after Sir William Baker of the Hudson's Bay Company in 1762 its first trading post was opened in 1916. The population of 860 is supported by hunting, fishing, and wage employment and handicrafts. In 1969 its business volume amounted to $6,649,000.00; it is serviced by a twice-weekly flight from Churchill, Manitoba, three hours' flight away in the south.

Adult Education

March 24-27, 1971, a community leadership workshop was held in Baker Lake under the guidance of Terry Forth, Supervisor Continuing and Special Education, Miriam Leith, Keewatin Home Management Specialist, Mark Kaluak, Adult Education Assistant, Dave Webster, Adult Educator, Eskimo Point. As a result, in the early fall of 1972, an Adult Education Centre was set up in Baker Lake with Dave Webster as the Community Adult Educator. The first few weeks were spent visiting the people, to let them know what Adult Education was all about, and to find out their interests. Most people knew about Adult Education through other settlements, so they were only too willing to contribute ideas on what they would like to learn. Martha Martee, a young native of Baker Lake has been the assistant Adult Educator from the beginning.

At first, the Adult Education Centre was located in the basement of the Educator's home and then in the Community library until facilities were ready in the large school building. A knitting workshop was conducted after which each participant chose five other women and passed on the skills she had learned. An Alcohol workshop led by Harold Huggins, Territorial Supervisor of Alcohol and Drug Education programs from Yellowknife was a great success (October 25-27/1972) with 11 resource people available, as well as videotapes, film strips, and group discussions.

By the end of November, 1972, basic English and money management courses were underway. An Arctic skill class was set up for the women who made duffle socks, duffle mitts, slippers, and amoutiks (parkas which women wear when they carry babies on their back). Twenty-four older people attended meetings during which plans were made to develop programs for the elderly by taking advantage of a Federally-funded activity called "New Horizons". Monthly get-togethers for this group were a result as well as some inter-settlement travel for 8 older couples to contact friends and relatives long unseen.

Eskimo language classes began in January, as well as a Local Initiatives Program-sponsored project to develop Eskimo games, stories and legends. The local radio station was used to transmit information about the program to people in the community.

A southern exposure was planned for the spring 1972 with ten adults and two senior school children visiting Ottawa. A bookkeeping and claim staking course also began at this time.

By February, of 1973, two women began teaching how to make caribou skin clothing. This type of garment is still worn by many people in the Arctic. A detergent workshop was set up to teach the different types of soaps, washing materials, methods of taking out stains, etc. It was a busy month, as academic improvement classes began, and the new Adult Centre was ready to be occupied. (The Centre was developed from two new portable classrooms joined together).

Plans were made for two or three field trips to learn igloo building, hunting and direction finding and two couples were selected to visit and report on activities in other Keewatin settlements.

By April of 1973, a small business management course was offered. The people had requested one, but once it was set up they did not attend. It is thought they were not happy with the instructor and felt it was a

waste of time. It is hoped that the course will be offered again, but with a different instructor and with different material.

A Local Initiatives Program grant enabled the adult education students to prepare Eskimo game kits containing material and an instruction booklet for six games. Then kits were to be sent to every Territorial School in the N.W.T. This meant 100 kits, (more than one used in some of the bigger schools).

Another project in 1974 was the gathering of Arctic plants and encasing them in plastic for use as teaching aids in the schools.

Students attending regular upgrading classes in Baker Lake:

Baker Lake
Eric Anautalik, Vincent Anguhalluz, Leonie Duffy, Michael Haqpi, Moses Kalai, Louise Komak, Joseph Mautari'naag, Nellie Pirejuaq, Basil Qarliksaq, Jackie Suvarraq, John Taipanak, Lucy Tarroq, Andy Unukjoinuk, Moses Uqaijuituq.

Eskimo Point
Mark Akat, Joe Ishalook, Billy Nikaituak.

CHESTERFIELD INLET

Background

Chesterfield Inlet was first visited by Sir Thomas Button in 1612-13. The Hudson's Bay Post and the Roman Catholic Mission were established in 1912. Originally a camping area for Eskimos during the spring and early summer seal hunt the community is now largely dependent on Government operations for its monetary income. Hunting, trapping and fishing are carried on to provide for domestic needs.

Adult Education

August 16-18, 1969, a planning conference was held in Chesterfield Inlet with the people of the settlement and the Regional Adult Education Staff, Terry Forth, Tagak Curley, Miriam Leith, Dave Webster, along with Al Simpson, District Superintendent of Adult Education from Ottawa. The delegates and staff discussed and developed some of the directions which programs for adults could take in Chesterfield Inlet.

The newly acquired Turquetil Hall in Chesterfield Inlet (a former Roman Catholic Hostel) would serve as the residential Adult Education Centre for the Keewatin Region. Some possibilities discussed were improvement of academic skills in Math and English, home cooking, sewing, woodwork, first aid and home nursing.

Only about ninety days elapsed between the date of the decision to discontinue Turquetil Hall as a pupil residence and the students' arrival to use it as the Regional Adult Education Centre.

Bob Gamble was hired as the principal. He had prior experience working with Indian children in Northern Saskatchewan and had spent several summers travelling in the Northwest Territories. Ken Dent was employed as a second teacher.

It was decided to allow students to arrive in Chesterfield Inlet at a time convenient to them. This decision meant that during the first few months of 1970 students were arriving and leaving almost weekly. This arrangement resulted from the decision at the planning conference, and later confirmed at the settlement level, that the group most interested in an academic upgrading program would come from those already employed, but who were not academically qualified for positions they now held and as a result were restricted from further promotion.

Terry Forth, Regional Supervisor of Adult Education for the Keewatin reported:

"At this time we had no support from Canada Manpower (being ourselves also a Federal Department) and therefore had to finance the entire arrangement from the Department of Education funds. We, therefore, established a formula based on the Day Release plan which had been established the previous year by George and Veronica DeMeule in the Adult Education Centre at Frobisher Bay, N.W.T. Basically the Day Release Plan allowed an employed person to take a day (with salary) from their work each week at the convenience of the employer and in return work two evenings a week on his own time at the Adult Education Centre. We converted this plan at Chesterfield Inlet to allow people to attend for a four to six week period at Chesterfield all at one time in return for which the individual was to put in evening time back in his own settlement.

Normally, we would have expected an individual to begin an academic upgrading program in the settlement before coming to Chesterfield and then continue with an intensive program while there. Then, of course, continue his program upon returning home. It was thought, therefore, that we must be very flexible in allowing students to come to Chesterfield at a time when their employer was able to release them and to remain for as short a period as four or five weeks. We did not expect that there would be many people remaining longer than six or seven weeks.

This system was in effect virtually all through the winter and spring of 1970 until the end of the academic school year in June and it was a mixed success. During this period about forty students passed through Turquetil Hall; some of them were in the basic education program; the majority, however, were involved in the more intensive, more demanding, academic upgrading programs. The majority were working around the level of about Grade 5 to 8. There were some individuals at the time who were working at a Grade 9 or 10 level and two individuals were involved in correspondence courses beyond the Grade 10 level.

Only a few individuals of the total forty students had taken advantage of this plan and it had proved difficult to supply services back in the settlements once the student had finished his time at Chesterfield. In addition, four and even six weeks were considered not enough time for any real significant progress to be made even in an intensive program. We, therefore, decided to allow students to remain for much longer periods of time.

We established the BTSD Program (Basic Training for Skill Development) along the lines of programs offered elsewhere in Canada and sponsored by Canada Manpower. Essentially, this covered academic work from Grade 4 to 10 and we decided not to permit students to come to Chesterfield Inlet and participate in programs beyond the Grade 10 level. It did not seem practical to expand our program beyond Grade 10 and the students who were working at that level could work more successfully and effectively in better organized programs in Southern Canada; for example, Algonquin College in Ottawa or at Red River College in Winnipeg. We decided we would try a fifteen to twenty week program for students in the BTSD and twelve weeks for students participating in the adult basic education program at lower levels. By this time, of course, a great curriculum development and a great deal had been learned about the learning potential and learning pattern of adults in the Keewatin Region.

The fall semester in September 1971 began with over twenty students enrolled and with eight places purchased by Canada Manpower. The number of places purchased by Manpower increased after Christmas to ten. However, one of the difficulties at that time and one which continues to the present is the distance separating Chesterfield Inlet from the Canada Manpower Centre in Yellowknife. This makes it impossible for Canada Manpower personnel to visit Chesterfield on a regular basis. During the past year of 1970-71 there were actually only two visits, both of which were very short.

A word should also be said at this time about the services provided for the students, such as room and board. Until June of 1970 the Roman Catholic Church had a contract with the Government to provide these services at Turquetil Hall. This meant, for the initial period of operation during the first year, it was not necessary for us to concern ourselves about the preparation of meals or the provision of housekeeping services. However, following June 30th the Sisters who had been providing these services under the contractual agreement decided that they no longer wished to continue due to pressing interests in other areas and it became necessary for us to provide our own services. We did this by engaging on contract a married couple, Mr. and Mrs. Gerry Thorne. Mrs. Thorne took charge of the kitchen operation, being assisted by Mrs. Theresa Komikutsiak and by other ladies in the community as was necessary. Mr. Thorne took responsibility for the residence operation, and they both lived in an apartment established on the third floor of Turquetil Hall. This arrangement lasted from 1969 September until the end of March, 1970 at which time the initial contract for Mr. and Mrs. Thorne had expired. For various reasons they

both decided not to continue. It then became necessary to establish another arrangement; Mrs. Komikutsiak, who had been assisting Mrs. Thorne, was then engaged as a full time cook, assisted by Mrs. S. Kritdlerk. They worked out a cooking schedule which seemed to be convenient for all concerned. Also, at this time, Mr. Ken Dent moved back into the hostel and assumed some increased responsibilities in the area of the residence and administration. In May of 1971, Mr. Gerald Mulders (Superintendent of Education), Mr. Nicol (Supervisor of Vocational Programs) and myself travelled to Chesterfield in order to meet with Mr. Bob Gamble and Mr. Ken Dent to review the progress made at the Adult Education Centre over the past year and a half and to evaluate its success.

Since October 1969 to June 1971 nearly 100 different adult students have enrolled in either the adult basic education or basic training for skill development programs. The procedure for application to attend Chesterfield Inlet has been well established. The individual must first of all complete an application for the local school principal or the Chairman of the Education Advisory Board. Later the Education Advisory Board and Principal meet and discuss all of the applications. They make their recommendations and the applications are then sent on to the Supervisor of Continuing and Special Education where they are reviewed in Churchill. At that time, the Supervisor of Continuing and Special Education considers the potential of the student and also his employment objectives. He consults with the Assistant Supervisor of C.A.S.E., also with the Superintendent of Education occasionally, and with the Principal of the adult centre in Chesterfield Inlet. Virtually no student who has been supported and recommended by his local Education Advisory Board has been refused. All have been accepted for enrollment. However, it has been necessary at certain times to delay or postpone the attendance of an individual at Chesterfield Inlet because of lack of available space. This application process seems to have worked quite well. The only modification that might be suggested is to ensure that the Advisory Board is made aware of what progress the student made at Chesterfield upon completion of the program. It seems up to now our reporting system in this regard has not been very complete. During the meeting in May we discussed the confidentiality aspect of a student's experience at Chesterfield but were more or less unanimous in feeling that the Education Advisory Board deserved at least some information, particularly about the student's academic progress and, if there were some behaviour problems which might suggest that he should not return to Chesterfield for a period of time then the Education Advisory Board should also be made aware of this as well.

1. First of all, the northern setting of Chesterfield Inlet seems to provide a very suitable environment for adjustment purposes; that is, for students, particularly older adults who may never have attended school or who may have been away from school for some time. The Chesterfield Inlet setting seems to be an environment in which most students adjust easily and from which they can move on to other programs, perhaps programs in the South.

2. Another strength of the Chesterfield program was the fact that we had a total control of the curriculum and auxiliary programs, such as life skills. We do not have this control when we send people to centres in the south and owing to the fact that our students have special learning problems, we feel this is a valid and legitimate point.

3. A third aspect was the opportunity for intensive pre-testing before a larger investment is made by sending someone South. Certainly there is no doubt that the cost of a student attending Chesterfield may initially look larger than the cost of sending the students to Southern Canada. However, a great deal can be learned both by the student and by the staff at the school about the students' potential, and before major investments of energy, time, and money are made by the Government and by the student. It seems logical that a pre-testing program at Chesterfield could prove very valuable.

4. Another strength was the opportunity to develop a life skills or future life planning program which would be northern-oriented. There are life skills programs now operating at various centres in the South; however, these are geared to providing the individual with life skills necessary for living in southern centres in the North, and there is an opportunity at Chesterfield to experiment and develop a viable and relevant life skills program.

An additional strength of operating a program within the Region seemed to be the opportunity for students to exchange viewpoints and ideas with others throughout the area. Lastly, but I think perhaps more important, there is an opportunity in a regional centre located in the North to develop teaching materials and other learning resources which are suitable for use in other settlements and in other programs. It is a support program for some of our other settlement activities. We believe that we have perhaps a lead time of five years before the operation of a basic training for skill development or basic education program will become critical to the development of the North. At the moment, we can see obvious advantages for students to participate in these programs. However, there is no reason

to believe that this need will diminish. In fact, if we examine the experience of the South, it will increase and, if we wait five or ten years until the need is critical, we will have lost valuable time in developing the necessary resources and curriculum for this type of program. The opportunity exists now at Chesterfield, the opportunity is being exploited.

1. There is no doubt that a program in the South could be more complete than one which we offer at Chesterfield, or in a similar centre where a large number of teachers are not available as there are in Red River College or at Algonquin College in Ottawa.

2. Another weakness seems to be that there is a limited local population available as potential students; however, this population seems to be increasing and our response has been steady, if limited. At least there has been a constant flow of applications.

3. Another weakness at this point is that Turquetil Hall is not the most suitable or practical building for a program of this sort. More service staff are required, due to the size of the structure, than would be necessary if a more appropriate building were constructed. Renovations are necessary at the present time in order to maximize the use of the facility. We are capable of handling only about twenty-five full-time students at the moment by virtue of the existing dormitory bedroom arrangements. We can handle up to forty-two different people in another type of program but with some renovations and perhaps with the addition of another teacher we could increase our enrollment beyond the maximum of twenty-five to thirty-five or even forty. The isolation of Chesterfield is also a possible factor against the centre. Students are not able to go home occasionally and it requires a major operation for students to leave Chesterfield even for a short time. This seems to be a factor for some students deciding to leave the course before completion. However, there is another advantage the isolation of Chesterfield seems to have in terms of providing a very good learning environment with few distractions which exist in larger settlements.

4. A further weakness that we identified was limited opportunity for the basic education students to use English outside of class. Since Chesterfield is an Eskimo community, students who may be involved in an oral English program throughout the day really do not have or take the opportunity to practice these skills during their leisure time, and they slip back to making use of their own language. A program operated in the South, might have greater potential. However, as we examined this particular weakness we decided that many of the students who were looking for opportunity to become more familiar with the English language were the people who would be frightened initially of an experience in the South and, therefore, a minimum of twelve or fifteen week program seemed to be considered useful in preparation for a more intensive program perhaps in the South or in a community where English was the major language. This could also be achieved in a community such as Yellowknife or one of the mainly English speaking centres in the Western Arctic.

Over the two year experience there have been from time to time various discipline problems and Mr. Gamble and Mr. Dent have attempted during this period to make use of the residence environment in order to provide learning opportunities for group living. Many of the students who have come to Chesterfield have not in the true sense of the word been adults. Students who have adjusted easily to the learning situation at Chesterfield have by and large come from communities such as the Belcher Islands and Repulse Bay and have also very limited educational background. The people who have caused the most difficulty for staff and who have made a less successful adjustment to the learning situation at Chesterfield have been those who have had extensive educational training and specifically those who have had a prior student residential experience such as the Churchill Vocational Centre.

The staff at Chesterfield have attempted to provide a living situation for adults. There has been from the beginning an expectation that people were capable of making decisions for themselves and that there would be a minimum of rules. The planning conference which met in August of 1969 established a few basic rules, some of which had to do with the use of liquor and the Advisory Board meeting in December confirmed and rethought some of these rules. However, it has become necessary at certain times to implement a number of other rules - at several points the recreation room has had to be closed because of damage. However, it should be noted that these problems have been at a minimum and have really been isolated events. The behaviour of some individuals following a heavy drinking bout has also been an isolated situation and not a common occurrence. However, they are disturbing and the ways of dealing with them cause concern to the staff. It was felt during our discussions that the Life Skills program would really be the best vehicle for dealing with some of these discipline problems and that if ways and means could be established for the students themselves to exercise control over their own behaviour, rather than through the intervention of staff then this would be by far the most effective approach.

In addition to examining the various strengths and weaknesses of the Chesterfield Inlet program or a similar program in a Northern region, we also examined the possibilities of decentralizing the Turquetil Hall operation and establishing local adult education workers in each of the settlements. It was seen, for example that we might take the three major staff positions and distribute them between Baker Lake, Rankin Inlet and perhaps Coral Harbour.

If we establish Adult Education Centres in Baker Lake and Rankin Inlet and Coral Harbour, it would be easy to see that the needs and learning objectives of adults in those centres would closely parallel those of adults in Eskimo Point. However, we would not be able to really duplicate the facilities in the program offered in Chesterfield Inlet in these other three centres. We would, therefore, be eliminating the full-time and intensive basic training for skill development program. We would be eliminating the possibility of exchange between students from different settlements, examining some of the questions of the day as far as the North is concerned, and having a chance of discussing some of the potential of the North with each other. We would also be denying the teachers in these other settlements an opportunity to gain support from each other.

The fact that we will have a team teaching approach with the three individuals involved during this next year should prove quite satisfactory. It will give teachers an opportunity to exchange views and to develop their program with the support from each other rather than solely as individuals. Mr. Webster in Eskimo Point had had the benefit from time to time of information being passed to him from Chesterfield, however, he has had by necessity to work largely independently and largely in isolation and it can be easily seen that this is not the best pattern. It really comes down to having to make a decision between whether or not we wish to operate a full-time intensive program in these two learning areas within the Region and catering to the special needs of adults in the Keewatin, or whether we wish to embark on a somewhat different program, such as Mr. Webster is offering now in Eskimo Point."

September 1971 - June 1972 Peter Cincer acted as principal of Chesterfield Adult Education Centre.

ESKIMO POINT

Background

Eskimo Point has appeared for centuries on maps of Hudson Bay and until recent years it remained a summer camp for inland people. It was served by trading boats of the Hudson's Bay Company out of Fort Churchill until a permanent trading post was built in 1921. The settlement now has a permanent population of 681 and its economy is based on fur, caribou, seal, fish and handicrafts. It is serviced by Lamb Air three times weekly from Churchill, Manitoba.

Adult Education

The following article by Echo Lidster, Supervisor of Adult Programs, Yellowknife, appeared in "Norpinion":

"A peek in the door of the Adult Education building some evening might show you a movie like 'Moby Dick' or 'Huckleberry Finn' in progress, with all eyes fastened on the screen. If you stayed till it finished, you would find yourself the member of a group engaged in a lively discussion about the story, what it meant and some very insightful comments on the things that people in the movie did and said.

The building referred to is the Adult Education Centre in Eskimo Point where many avenues are explored in an attempt to bring information, knowledge and entertainment to the people.

This centre was started in September of 1969. The community Adult Educator in charge is Dave Webster. Dave had been teaching in Baker Lake, and then was Recreational Director in the Keewatin. While in Baker Lake, Dave married Sally Kate, the Teacher Assistant, and together they tried this new venture in Eskimo Point in 1969, the first full-time community adult education project in the Keewatin.

One of the first wishes expressed by the people in Eskimo Point was their desire to learn oral English. Then some wanted an opportunity to fill in the gaps in their academic education and asked for upgrading. The Department of Indian Affairs and Northern Development, Health and Welfare, Hudson Bay Company and the R.C.M.P. agreed to a day release plan which enabled people employed by them to attend classes.

Gradually, with the help of people in the community, teachers from the elementary school, Eskimo assistants, and other resources, Dave Webster developed a program which keeps the adult centre busy every day and most of the nights in the week.

The first three days of the week, Monday to Wednesday, upgrading with individualized instruction takes place for about 12 to 15 students between 9:00 a.m. and 3:30 p.m.

Monday evening upgrading and basic English, Tuesday evening crafts and carpentry and a course in co-operative training. Wednesday night is church night in the community and Thursday night is Library night. (The adult centre is co-operating with the Territorial Library services in housing and operating the public library for Eskimo Point).

Wednesday and Thursday Dave Webster spends visiting and contacting people in the community. Friday he works at the centre again, operating the video-tape recorder and overseeing other audio equipment such as cassette recorders for the benefit of those using the library between 11:00 a.m. and 2:00 p.m.

Eskimo Language for Kabloonas is worked into the available time with the help of Gene Chovin, Mark Kaluak, and three or four Eskimo assistant instructors. There are other regular activities in which the adult educator along with Mark Kaluak, the Education Officer, are constantly engaged.

There was an on-going program in Eskimo cultural development with the Elementary School. Some of the activities included training in operating on the land and for this students made sleighs, set traps, and learned how to care for equipment such as guns and northern hunting gear. Other activities were developed for the girls which included northern cooking and sewing and preparation of skins for clothing.

Various Eskimo ladies' groups also meet at the centre. A local community newspaper "Arviat Nipinga" is prepared by the students. The monthly Regional Newspaper "The Keewatin Echo" is prepared by Mark Kaluak, Editor, in both English and Eskimo syllabics and is the only such paper in the Keewatin. Mark Kaluak is also working on a manuscript of Eskimo legends.

In September 1972, Dave Webster became Adult Educator in Baker Lake and Gordon Gibbs, formerly a teacher in Spence Bay, took his place as Adult Educator in Eskimo Point.

Daily upgrading classes continued 5 days a week, but interest dwindled later. Evening upgrading classes got more of a reception. Typing classes were held each day, sewing classes using caribou hides were held once a week. Arctic Survival classes were delayed in the fall of 1973 because there was not enough snow.

Gordon Gibbs worked with the Venturer's group on a caribou hunt for older people who are now unable to hunt for themselves and he was also Chairman of the Community Coroner's Committee.

By the end of 1973, mixed white and native sewing classes and cooking classes were held twice weekly. In January 1974, a four week Extension Course from A.V.T.C. in Fort Smith on oil burner techniques was held. The students attended every day and on time. Carl Georgian was the instructor.

The residents of Eskimo Point who attend the Adult Education Centre, like those in many of the centres throughout the Northwest Territories, have a growing awareness of community responsibility. The centre has given students the opportunity to proceed to job-training employment or further upgrading at Chesterfield Inlet or A.V.T.C. in Fort Smith.

Discussion groups played a major part in adult education and were focused on community concerns such as trapping, hunting, employment, income tax, unemployment insurance, money management, home management, child care and local government. Alongside discussion groups, more formal courses were offered in carpentry, mechanics, skidoo repair, record-keeping and bookkeeping. Gordon Gibbs resigned in April 1974 and the next adult educator was Linda Lott, a former social worker in Eskimo Point."

RANKIN INLET

Background

Rankin Inlet came into being with the establishment of the North Rankin Nickel Mine, 1955 and 1957. Eskimos came from camps and other settlements to work in the surface and underground operations. The Mine closed in 1961. However, the settlement remained. The present economy is based on wage employment with the N.W.T. Government arts and crafts production, white fox trapping and a fish cannery.

Adult Education

The first full time adult educator was Peter Cincer, who came to the settlement in September 1972, after serving as the principal of the Keewatin Adult Educational Centre in Chesterfield Inlet from September 1971 to June 1972.

The main thrust of Peter Cincer's work (September '72 - August '74) was in the direction of communications. He involved several people in the settlement in the production of a community publication which contained both artistic and written contributions from residents. Rankin Inlet has a strong cultural base in its pottery works and handicrafts which are produced through the Co-operative.

During his period the adult centre was built, one wing of which houses the Rankin Inlet Territorial Library. Peter Cincer's proclivity for electronic communication media is amply demonstrated in the local radio station which is also housed in the Adult Education Centre. This local radio station is used every day for programs originating both from the C.B.C. Northern Service and by local people giving news and views in English and Eskimo.

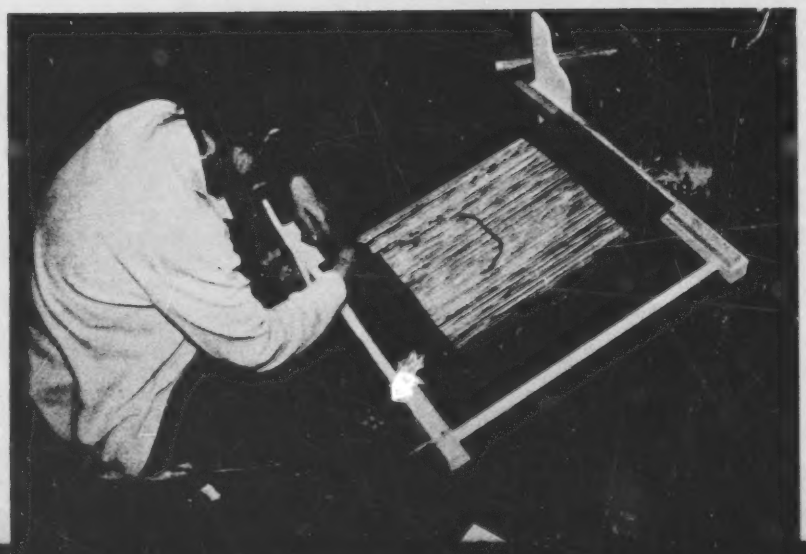
Between March 1974 and November 1974, a basic clerk-typist course was established in Rankin Inlet. The first instructor was Jeanette Thompson (March - June 1974). Helen Maupen took on the training for the remaining period (July - November 1974). This course was initiated to meet the expected demand for typists which would result when the Regional Offices for the Keewatin were moved from Fort Churchill, Manitoba to Rankin Inlet, N.W.T.

When this class was visited October, 1974 there were six girls being trained in the adult education centre where the first part of each day was spent in learning office procedures and typing techniques. The other half of the day was spent applying these techniques in actual on-the-job situations, in offices of the Maani Ulujuk School, the Co-operative, Settlement Offices, Local Government, Economic Development and Social Development Departments.

Terry Berscheid, formerly of Fort Smith, now operating his own consulting firm, Re-Lease Developments in B.C., spent June, 1974 in Rankin Inlet helping lay the groundwork for Adult Education programs connected with the move of government to Rankin Inlet.

Dave Webster, Adult Educator, Baker Lake

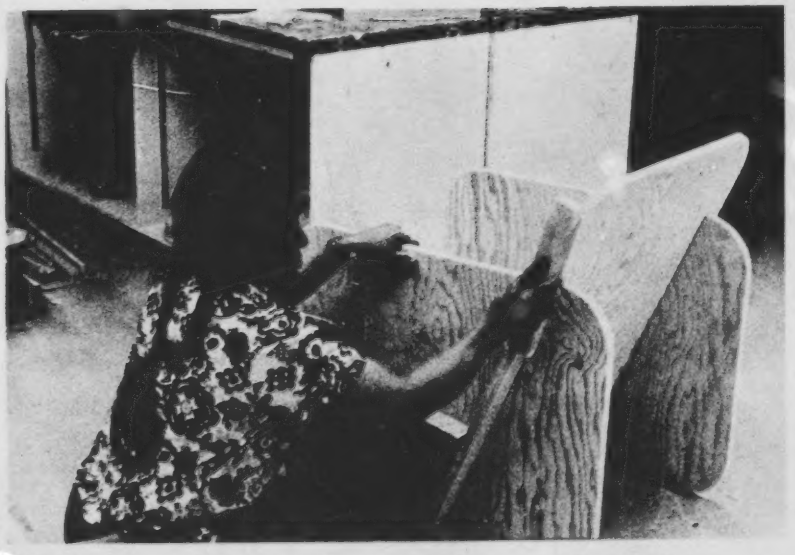
Health Class with the Nurse, Baker Lake



Old Folks Club, Baker Lake

Ladies Sewing Class, Baker Lake

Home Maintenance Painting Class, Baker Lake



Furniture Making Class, Baker Lake

Home Management Course, Keewatin Region 1973

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BOOKS AND OTHER ITEMS SENT TO COMMUNITY ADULT EDUCATION CENTRES
IN THE N.W.T. BY HEADQUARTERS IN YELLOWKNIFE

ITEM	PUBLISHER	CENTRE
Beyond Traplines towards an assessment of work of the Anglican Church of Canada with Canada's native peoples	Anglican Church of Canada 600 Jarvis Street Toronto, Ontario by Charles E. Hendy Director of Social Work University of Toronto	all
Good News for Modern Man (small print edition with line drawings and large print edition with no drawings)	Canadian Bible Society 1835 Yonge Street Toronto 7, Ontario	all
Annotated Bibliography of Adult Basic Education	Dept. of Regional Economic Expansion, Ottawa 1970	all
Curriculum Guide to Adult Basic Education - Beginning Level	By Jennie-Clyde Hollis U.S. Dept. of Health, Education & Welfare, Washington 1, D.C.	all
Curriculum Guide to Adult Basic Education - Intermediate Level	"	all
Curriculum Development in Adult Basic Education	Edgar J. Boone, Emily H. Quinn, Follett Educational Corp. Chicago, Illinois	all
Wildlife Prints	Western Fish and Wildlife West Vancouver, B.C.	all
Pictures Out of My Life (Pitseolak)	Oxford University Press	all
Bury My Heart At Wounded Knee (Del Brown)	Holt, Rinehart & Winston	all
Chatelaine's Gardening Book	McLean-Hunter Press	all
Old Man's Garden	Gray's Publishing	all
A Guide to Understanding Canada, Teacher Manual	Guinness Publishing Co.	all
Citizen Participation in Canada	New Press	all
Managing our Environment Apollo 15 at Hadley Base Apollo 1 , Science at Cra Mauro	Superintendent of Documents, Washington, D.C.	all
The Illustrated Natural History of Canada (in nine volumes)	Educational & Library Division	all
Dollars and Sense - A Guide to Family Money Management	McGraw Hill	all
The World Book Encyclopedia (22 volumes)	Field Enterprises Publications	all
Childcraft Encyclopedia		all
Reader's Digest (51 items)	Reader's Digest	all
English in Tables	London University Press	all
English Communication Developmental Reading, Functional Reading	Saskatchewan New Start Inc.	all

ITEM	PUBLISHER	CENTRE
The Teaching of Structural Words and Sentence Patterns, Stage One, Stage Two, Stage Three	Oxford University Press	all
I Want to be a Better Writer	Sheaffer Pen Co.	
It Happened In Canada	Edmonton Journal	all
You Asked Us (Queries and Answers on People and Events)	Canadian Home Reader's Service	all
The Pre-School Child Who Is Blind George Washington Corner	Superintendent of Documents	all
The Story of Life Insurance Problems in Life Insurance Set, Probability & Statistics A Miss & Her Money The Family Money Manager You & Your Families Life Insurance Film - You and Your Food	Educational Division The Canadian Life Insurance Association 44 King Street West Toronto, Ontario	all
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Adventures in Understanding Alpes, Les Animals You Will Never Forget Best Loved Books for Young Readers Book of World Travel, The Bushes and Bears Bushes and Bears, Teachers' Copy Canada, This Land, This People Canadians at War 1939-45, The Career Or Drop-Out Cigarette Trap, The Complete Atlas of the British Isles Coping With Our Changing World Corner of the Moon Corner of the Moon, Teachers' Copy Doc Stops a War Driver Stay Alive Drug Trap, The Family Health Guide and Medical Encyclopedia Foret, La Growing Word Power, Pupils' Copy Health - Drugs, Drinking, Driving, Smoking and You High Horizons - Ways to Personal Power Lamps of Joy Lamps of Joy, Teachers' Copy Lions and Lizards Lions and Lizards, Teachers' Copy Living World of Animals, The Marvels and Mysteries of Our Animal World Merveilles de Notre Corps, Les Moon, Stars and Rush Candles Moon, Stars and Rush Candles, Teachers' Copy Our Amazing World of Nature Pepper and Vinegar Pepper and Vinegar, Teachers' Copy Perspective on Love, Morals and Marriage	Reader's Digest 215 Redfern Avenue Montreal 216, P.Q. Educational Division	all

PUBLISHERS FOR MAIN TEACHING AIDS

Publishers for main teaching aids used in programs for introducing and improving academic skills in the Community Adult Education Centres in the N.W.T. (1967-72). After 1972, materials were recommended by the Curriculum Division. This Division became known as the Program Development Division of the N.W.T. Department of Education in 1974.

1. Cambridge Book Company
   45 Kraft Road
   Bronxville, New York

2. Collier MacMillan
   Toronto, Canada

3. Confederation College
   Special Projects Division
   Thunder Bay, Ontario

4. Encyclopedia Brittanica
   Calgary Office
   Box 29
   Midnapore, Alberta

5. Follett Publishing Company
   1010 W. Washington Boulevard
   Chicago, Illinois 60607

6. Holt, Rinehart, Winston of Canada Ltd.
   55 Horner Avenue
   Toronto, Ontario
   M8L 4X6

7. Laubach Literacy Inc.
   P.O. Box 131
   Syracuse, New York
   U.S.A. 13210

8. McGraw Hill Company of Canada Ltd.
   330 Progress Avenue
   Scarborough, Ontario

9. Mott Language Series
   Allied Education Council
   (Distribution Centre)
   P.O. Box 78
   Gallen, Michigan
   U.S.A. 49913

10. Ontario Department of Immigration
    Toronto, Ontario

11. Reader's Digest of Canada
    215 Redfern Avenue
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12. Saskatchewan Newstart Inc.
    Box 1565
    Prince Albert, Saskatchewan
    S6V 5T2

13. Science Research Associates
    44 Prince Andrew Place
    Don Mills, Ontario
    M3C 2H4

14. Silver - Burdett Inc.
    c/o W.J. Gage Ltd.
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15. Steck - Vaughn Publishing Co.
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Basic Language Skills SPS-2

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WHAT IS ADULT EDUCATION?

Adult education is concerned with adults learning any skill, gaining any knowledge, developing the judgement and the self-discipline which enables one to function as a creative, self-confident, mature, whole-hearted, human being.

The core of any educational process is communication and the basis of communication is language. As the working language in the Northwest Territories is English, the first step is to satisfy the desire of many adults to master the English language and improve their skills in arithmetic. This premise does not minimize the importance of Native languages for those individuals who speak only Native languages. Provision is made to enhance their skill and to help others develop their talents in this direction as well.

These two skills are the basic ones needed for understanding the world around us, they also enable us to take part in the processes which shape our world.

Hence, the learning situations created for and by the adults trying to improve their abilities in any direction in the N.W.T. focus first on English and Mathematics.

Woven into this foundation are discussions on any topic of interest and concern to the adults; law and legal processes, (how do you know you are breaking the law?), health problems, employment training and opportunities, income tax (what is it and why do we have it?), alcohol and drug abuse, child care and family planning, discrimination, politics, development, housing, social change, land rights, sex education, career opportunities, homemaking, electoral processes and many others.

People living in the community such as the "Mountie" (the Royal Canadian Mounted Police Officer), the Public Health Nurse, the Justice of the Peace and the School Principal, Game Officer, Manager of the Co-operative, the ministers and priests come to the Adult Centre and talk about their jobs and their responsibilities in the community so that the adults will have a better understanding of some of the values of the white man's culture and how these affect our society. Although the population of 35,000 is composed of approximately one-third Eskimo, one-third Indian and Metis and one-third white races, the dominant societal value of the three races in economics, government, law and religion are those of the white society.

Native leaders from the community also take part in discussions to acquaint and remind people of the basic values of the Indian and Eskimo cultures, the goals of the Indian Brotherhood, Metis Association, Committee for Original People's Entitlement (C.O.P.E.), The Eskimo Brotherhood - Inuit Tapirisat of Canada (I.T.C.) and other native groups.

The following pages contain a few examples of the methods used by educators in the Northwest Territories in helping adults learn. The methods of teaching adults are as varied as the number of adult educators multiplied by the number of adults appearing for instruction. Some of the adult educators are members of the teaching staff of the Territorial School system who are available to teach adults in the evenings following their daily teaching schedule with children and youth. Others are full-time community adult educators employed by the Territorial Government to respond to the learning needs of the adults in the community.

An example of methods used in night school by members of the Territorial Teaching Staff is given in the following account by Kenn Harper, Principal of the Territorial School in Arctic Bay, Baffin Region, in 1970:

> *"A brief summary of material covered will follow. I must first state that, especially with the Beginners group, I have not attempted to cover a vast amount of vocabulary to date, but have tried for mastery of the grammatical patterns taught, and correct pronunciation of the vocabulary that is used. I base this approach on a statement contained in the introduction to Carson W. Martin's An Introduction to Canadian English,*

Book One, in which he states:

'knowing a language means effective mastery of:
(a) 90% of its phonology
(b) 50% of its structure or grammar
(c) 2% of its vocabulary'

I have therefore tried to vary my presentation as much as possible and to review material in a different context than it was originally taught. Basically, I'm trying to transfer Mick Mallon's Eskimo Language Course methodology to this basic English course. Thus I necessarily dwell a lot on review.

I should also add that each two hour evening class includes a brief social coffee break."

The following are examples of the methods used to teach beginners and advanced classes in Arctic Bay:

"Beginners Group:

November 23 -

Presentation of patterns: This is a . . ./That is (That's) a . . .
Is this/that a . . .?
Yes, it is./No it isn't.

Answers to the questions: What's this/that? What're they?
It's a . . ./They're . . .

Map of Baffin Region with all settlements shown, place names in English and Eskimo. (We discovered that some students did not know the relative location of places whose names, nonetheless, are well known in Eskimo).

Answers to the questions: Where do you live? I live in . . .
Where does he/she live?
He/She lives in . . .

Identification:

Patterns - Who am I? You're . . .
Who are you? I'm . . .

Method (a) Teacher question, pupil response.
(b) Teacher question, pupil response, pupil question, pupil response (chain).

Use of the word one as an identifying substitute.
Using coloured blocks, present model - I see a ___ one.

Using opaque projector, some new vocabulary was presented by means of pictures.

November 30 -

Note: From here on, less new work will be presented each time, and more review held of the previous week's work, to reinforce the students' learnings.

Review: This is a . . ./That's a . . . Is this/that a . . .?
Yes it is/No it isn't. These are . . ./Those are . . .

Teach the question pattern for the plural - Are these/those . . .? and the answer - It's a . . . What're they? They're . . .

Chain drill (i.e. pupil-to-pupil questioning): What's this/that? and the answer - It's a . . . What're they? They're . . .

Use of one as an identifying substitute:
Review: Which one do you see? I see a ___ one.
Teach: Which one do you want/have? I want/have a ___ one.

Numbers 1-100. Stress correct pronunciation, especially the difference between 13/30, 14/40, 15/50, 16/60, 17/70, 18/80, 19/90.

December 7 -

Review in detail from previous lessons.

The only new work presented here is - Substitution of the third person singular pronouns he/she in the context: Which one does he/she see/have/want? He/she sees/wants/has a ___ one.

December 14 -

Identification - Positive and Negative: Are you (name)? Yes I am . . ./No I'm not . . .

Identification of location: From page 17 of Canadian English drill the singular only, with meaningful substitutions of location.

Present tense verbal patterns: Using same pattern as above, substitute a verb, e.g. I am sitting/standing; You are . . ./He is . . ./She is . . .

Response to verbal patterns and identification in location material presented above is in response to teacher question only for this lesson.

Contrast in the/on the. Present models based on page 19 of C.E. and cue response.

Action Chain - involved no verbalizing, simply carrying out teacher command to go to various locations in classroom, the names of which have already been taught.

Picture Discussion: Discuss cover picture of picture booklet Nunaptinni produced by Curriculum Division. Use this to introduce new vocabulary in previously covered grammatical contexts.

December 21 -

Attendance: Who are you? I am . . . Are you . . .? Yes I am . . ./No I'm not . . .
What is your name? My name is . . .

Review previous material based on page 17 of C.E. Teach the negative for the above pattern.

Continue the material from page 17 in the plural - we are/you are/they are in the positive and negative. Part of this was covered with the teaching of the terms desk/chair/bench/floor and the use of the previously taught sitting/standing to have pupils indicate positively and negatively plural existence in any of the indicated locations.

Days of the Week: names, proper pronunciation. Is today . . .? Yes it is/No it isn't . . .

Opposites/Adjectives: using pictures from Rose Colliou English Course - large/small, clean/dirty, strong/weak, round/square, straight/curly, thick/thin, cold/hot.

Evaluation:

I enjoy this Beginners group much more than the other group. It's easier to plan for, probably because they are all Beginners and therefore very much "together". I said it's easy to plan; it's not easy to teach. After two hours of presentation, entertainment, drill, and constant striving to vary the pace and present previously-taught material in new contexts for reinforcement, I'm beat, but satisfied. If I interpret the class attitudes correctly, their attitude is the same, and the attendance would seem to verify this.

Attendance:

	Nov. 16	Nov. 23	Nov. 30	Dec. 7	Dec. 14	Dec. 21
Jayko	X		X	X		X
Oingoon	X	X	X	X	X	
Teepoora	X	X	X	X	X	X
Tagoonak	X	X	X	X	X	X
Mary	X	X	X	X	X	X
Okitok	X	X	X	X	X	X
Muckpa	X	X		X		
Alooloo	X	X		X	X	X
Tapea	X	X	X	X	X	X
Ooroota	X	X	X	X		X
Hannah	X	X		X	X	X
Komanapik M.				X	X	X
Minnie	X	X	X	X	X	X
Annie	X	X	X	X	X	X
Komanapik O.	X	X	X	X	X	X
Leah O.	X	X	X			
Audlak	X					

English: Advanced Group

The material covered by this group and by my methodology does not lend itself to a lesson-by-lesson outline of the course to date, so, instead, I will simply summarize here material covered.

The class has shown an interest in Reading as well as improving their speaking ability and, to this end, some Reading and Phonics work has been undertaken.

Place names. Verbalization of where someone lives, and where someone is going.

Days of the week. Structural word ago; vocabulary - today, tomorrow, yesterday.

Occupations (local) to include store clerk, nurse, store manager, settlement manager, housewife; and activities like council chairman. Use of person/people. Identify person by name and activity/occupation.

Past tense of regular English verbs - formation.

Use opaque projector to teach/review letters of the alphabet and consonant sounds using Mott Basic Language Skills Book Series 300A, and for study of the short a vowel sound.

Short e and short i vowel sounds.

Discussion of Commissioner's visit and personnel.

Study of TIME Magazine photos of China and discussion prompted by news reports, of admission to U.N. (I must insert comment here that a great many things are broadcast over CBC Northern Service on the Eskimo news from Montreal, which are imperfectly understood by the Eskimos in the North; but it's not the language that's the problem, it's the whole background of experience, or perhaps I should say lack of it).

Months of the Year. Names - use to stress concept of past/present/future.

Some irregular past tenses: drank, drove, sent saw, went, ate, wore, took, heard, ran, said, shot, came.

Past tense of verb to be positive/negative/interrogative.

Expression of habitual actions in positive and negative (habitual inaction?) and use of word every.

Discussion of Panarctic Oils, their activities, their desire for employees from the North; development of a written story from this. Prompted by visit of Mr. Mike Pegler to recruit employees.

Use of have and have got to show possession. Show their interchangeability.

Changing an oral sentence from present to past after teacher presentation of a cue sentence.

Some reading has been done using Arctic Reading Series Book #8. I know it's a kids book, but it's northern oriented and therefore relevant.

Evaluation:

Personally I prefer the Beginners group because it's more sequential and step-by-step but, nevertheless, the Advanced class has some very interested and sincere pupils. Unfortunately Panarctic has taken some of the best, but the interest of most of the others is still evident.

Attendance:

	Nov. 16	Nov. 19	Nov. 26	Dec. 3	Dec. 10	Dec. 17	Dec. 24
Oodlateetak	X	X	X	X		X	X
Paul	X	X		X		X	X
Apitak	X	X	X		X	X	X
Leah Okitok	X	X	X	X	X	X	X
Aiyaut	X	X	X	X	to Panarctic		
David	X	X	X	X	X	X	X
Nashook	X	X		X	to Panarctic		
Leah Aiyaut	X	X	X	X	X	X	X
Maktar	X	X	X	X	X	X	X
Lisha	X	X	X	X	X	to Panarctic	
Pewatook	X	X	to Army				

Patrick Benson, also on the staff of the Arctic Bay School at the same time (1970), taught the Mathematics portion of the program to these same adults. Following is an account of the methods used by him:

"The first week was principally a testing period. We devised a test which became increasingly difficult. The results of the test showed that although in certain cases people could muddle through some very basic exercises no one had an understanding of what numbers really are (e.g. the idea of place value).

At the end of the test we had asked them to comment on why they wanted to do a course in Arithmetic. Most people wanted to learn more so that it would help them when they shop. Others mentioned merely that they had an interest or that they could function properly as 'treasurer' of one of the local committees.

After the test in the first week we knew where we were to begin - right at the beginning. The importance of '10' in numbers was shown by talking about the Chinese, the Romans, the Egyptians and their separate number systems. The class were very interested and I think these anecdotes served to show that Arithmetic is not just figures. We used blocks to make groups of tens and ones. They also used sticks, rubber bands, drawings on stencils and paper cups. We have tried to vary the presentation as much as possible. My own previous experience with teaching adults has shown me that there is nothing more boring than sitting for two hours in front of a 'programmed' text.

After establishing the idea of 'number' we then moved onto the business of adding numbers together. This was done first by using manipulative materials, then manipulative materials and numbers and only later did we bring in numbers alone. In the last class we completed adding several two digit numbers, without carrying.

If the attendance goes up again after Christmas, as I very much hope it will, it appears likely that we will find it necessary and desirable to group. Up to now, however, this has not been necessary as everybody was covering the same work in approximately the same time.

Halfway through each class we stop for coffee. During the second part of the evening we have had a variety of activities. These are all meant to be enjoyable but are educational too. One week we had a half hour film 'Donald in Mathmagic Land'. On other occasions we have introduced them to the games of 'Vingt-et-un', Dice and Darto. All these games require certain competence with numbers. They provide variety in the class and they also provide an incentive to those students who have come to the class after working a full day."

Michael Cluderay, a teacher in the Territorial School at Eskimo Point, Keewatin Region, in 1969-70, was assigned to teach adults during the day for a period in that settlement and describes his methods as follows:

"Daytime Classes

The day classes commence at 9:00 a.m. and end at 3:30 p.m. with breaks for coffee and lunch. The people in our day classes fall into roughly three groups. There are nine people working at a relatively basic level, there are eight people working above grade three level but below a grade six level, and there are four people working above grade six level.

An average day would begin with those people who have the ability working in the S.R.A. Lab (both power builders and rate builders). The people who are not yet at this level usually work with the tape recorder. We have made tapes of the "Read Aloud" sections in the Mott Basic Language Skills Program. They listen to the tapes with their books in front of them. They read aloud from their books in sequence with the tape. Following coffee in mid-morning the students work in their Mott books.

The afternoon usually begins with a presentation. Everyone is divided into five groups. Each undertakes a new project every week. Examples are reports on Russia, Japan, South Africa, or a brief play. This process usually leads into an active discussion.

We do mathematics from 2:30 p.m. to 3:30 p.m. most days. One person is learning to add and subtract, eight people are learning multiplication, four are learning division, four are learning fractions, and four study area, weights and measurements. The class is divided into these groupings and we go from one group to another, using math books, blackboard presentations and individual instruction.

We do not always stick to the same schedule. We often make use of team competition to teach spelling, parts of speech or oral English story telling. About once a week we show films in the afternoon. Everyone with the ability to do so writes at least one composition a week, and reads a book and writes a report on it once a

week. Many letters go forth to government officials, schools, travel bureaux and other associations.

The basic level students write stories together, which we put on the blackboard for later transfer to stencils with copies for each person to retain. At present the class is using Markoosie's "Harpoon of the Hunter" for our oral reading practice.

English As a Second Language

Aims and Objectives:

To give the Eskimo adult a better understanding of the English Language as it is used in everyday life.

To enable him to live and work in a mixed race society without losing his individuality.

Methods:

The greatest request from the people is the teaching of Oral English. In keeping with the idea of Oral English, I have found that books for students are of little value to the student or the teacher.

Firstly, it must be kept in mind that the majority of the students cannot read. They would take a long time to learn because of alphabetical differences.

Secondly, I have found in past experiences with New Canadians in the 'South', a book is a hinderance to the spoken word. Anyone who knows the alphabet can read simply by pronouncing the letters, but this does not mean that this person can speak English. Too often I have seen a student read perfectly from a book and when asked a simple question orally, be lost.

One must keep in mind that one is dealing with adults and not children. They must be treated as such. This being so, I have found that an 'adult-discussion group' works far better than a 'class and teacher' does. I suggest that rather than meet in a classroom the group should meet in an area where there is no strain on either part - student or teacher - perhaps a place where the students can relax or smoke, etc.

This year, we have met once in the classroom, twice in the kitchen at school and, in the future, we will be meeting at each others' homes and I am sure that this will help to keep the group together.

Other methods which I propose to use are:

1. *Wherever possible to have pictures available for illustration.*
2. *Utilization of a tape-recorder so that a) the student can hear himself and b) other "strange" voices can be brought in.*
3. *Movies, particularly of the geographic nature because of their interesting content and base for discussion and questions.*
4. *Meetings with other English speaking people in the community. It is not a good idea for the student to become used to his teacher only. I, and I am sure that I am not the only one, speak very slowly when with my students out of necessity. But outside the learning area it is a different story. Everyone speaks at a normal and faster rate.*
5. *Testbooks (for teachers' use only) - a) English for New Canadians and b) English 900 Series.*
6. *Records of music are of great value when used as a teaching device. Folk songs in particular.*
7. *Also with the Eskimo people, and indeed Europeans, I have found that if you attempt to learn a few words from them it helps immensely. Myself when I teach a new word to them, there is always at least one student who understands it immediately and some who have difficulty. At this point I ask what the word is in their language. I then make an attempt to say it myself. This usually brings some laughs but at the same time everybody now understands the originaly English word. Also you have shown an interest in their language and this helps in establishing an excellent rapport.*
8. *Filmstrips, slides and radios all can be used with beneficial results."*

Ken Dent, Adult Educator in Cambridge Bay, February-June 1972, hired native Eskimo workers on an hourly basis to go around the Settlement to tell people what was going on in the Adult Centre. These workers could explain matters in the Eskimo dialect used in Cambridge Bay.

Sister Rita McGuire, Adult Educator in Fort Good Hope (1972-74) says:

"Active games like volleyball, badminton, ping-pong using the Territorial School gyms and facilities are helpful for exercise but also to relax people and build a group spirit.

Fort Good Hope adults put on a Christmas program with a play and seasonal hymns sung in Slavey and English. The songsters carried lighted candles they had made earlier at the Centre.

Mornings are spent entirely on basic upgrading. Each student working individually at his or her own level in mathematics and English grammar. They spend two mornings each in oral reading using skill building books. One morning is also spent developing dictionary and speaking skills. The students are encouraged to keep up to date with local and world news through newspaper and magazine articles. Movies and films are exchanged with local groups for adult education use. The Territorial school gym across the road is used for volleyball and other physical activities whenever possible.

I tape the Territorial News from C.B.C. radio every morning and use these for discussion. They serve two purposes - encourage oral expression and provide information on Territorial happenings.

I do not have a projected course for the remainder of the term, I am sending you my day to day agenda.

Monday through Friday - 9:00-3:30

9 - 10:15	*Territorial and World News reports (I tape these earlier and run them off with comments). Sometimes I build vocabulary from the news commentators. Map work and identification; on-the-spot geography lessons often develop from the news accounts.*
10:15 - 10:30	*Coffee Break.*
10:30 - 11:30	*Language/Math Skills - work in groups here: i) beginning group, ii) second group.*
11:30 - 12:00	*Free work period .*
12:00 - 1:00	*Lunch.*
1:00 - 2:15	*Map work, writing, dictionary skills, groups for oral reading.*
2:15 - 2:30	*Coffee.*
2:30 - 3:30	*Film study and free work period*

Running concurrently with the academic section of our program which is based on the Newstarts - Alberta/Saskatchewan - LINC, BLADE, and much that grows out of the needs as determined at the local level, we have a Community Awareness Program with interested people from the Settlement offering their time and expertise.

Monday:

a.m. Local Government, Settlement Secretary, George Barnaby
p.m. R.C.M.P. Corporal Bunn

Tuesday:

The men work in the school's Shop Room with a local carpenter, Joe Truro, and the women sew and follow cooking lessons with Ev. Talbot.

Wednesday:

a.m. Gym workout with R.C.M.P. Constable Williams
p.m. Free for household duties (time allotment is taken care of by adding an extra half-hour each day)

Thursday:

p.m. Community Health Officer, Thomas Manuel

Friday:

p.m. Some of the men work with the boys in the school in the cultural inclusion program, making snowshoes and stoves in preparation for living in the bush... while the women follow an hour's physical education program in the gym as one of the teachers works with the senior girls.

Night classes in typing are given twice weekly, Monday and Thursday."

Dave Webster, Adult Educator in Eskimo Point selected for study:

"Six titles of classical stories such as Moby Dick, David Copperfield, Robinson Crusoe and others. Several levels of the stories were chosen: the original, unabridged edition, the abridged edition, presentations as children's stories and

their comic book form. These were all available at the Adult Centre along with the film version of the book.

The story was assigned as reading for those people who could read at the various levels. The movies were shown once a month. Discussions on the written form and the movie were lively (translations of the movies were made for those who could not understand English). Very insightful comments were made on what was said and done in the movie and on the behaviour of the actors."

Michael and Ellie Denker, Igloolik, Baffin Region, planned their learning periods in the following manner in 1972-73:

"Period 1 English

Sub group a) David, Johnny, Laimike, Muati
Sub group b) Dominic
Sub group c) Eugene

I am beginning this group with a step by step review of oral English. Soon there will come a time when sub group a) will surpass Dominic and Eugene. We may be able to get some morning volunteer students to fill out this group.

Ellie Denker

Sub group a) John, Salome, Simona
Sub group b) Asenath, Maria, Therese, Thoretta

We are working on vocabulary and writing, with a lot of oral drills on vocabulary. As well as formal writing, each student will write in a personal log 2 or 3 times a week.

(coffee)

Period II Math - Michael Denker

David, Dominic, Johnny, Kaimiki, Muatie

Again a step by step review to begin with, starting with addition and subtraction fundamentals. This is a very well matched group.

Larry Okkumalik - Eugene

Eugene is working with Larry (sometimes with Mike) on basic arithmetic. He may catch up with the above group.

Ellie Denker

Asenath, John, Maria, Salome, Simona, Therese, Thoretta

We are starting with a review of times tables, long division and multiplication. We're heading for algebra.

(lunch)

Period III English

Michael Denker

Sub group a) David, Johnny, Kaimiki, Mauti
Sub group b) Dominic

We're working on oral reading and soon get into writing and silent reading for content.

Larry Okkumalik - Eugene

Working on the Alphabet.

Ellie Denker

Asenath, John, Maria, Salome, Simona, Therese, Thoretta

Oral reading and group conversation. Will do grammar as orally as possible when needs become apparant. The class wants to do a play for Christmas.

Period IV (Assembly)

This period can be switched with period III when it seems like a good idea.

This is the time when we can make Adult Centre policy decisions, show movies, do science experiments and a life skills program."

Sandra Fecht, Adult Educator on Latham Island in Yellowknife described some of her experiences and objectives with a group of Indian and Metis adults in 1971-72 as follows:

"The idea of each student progressing at his own rate is a good one and kept the interest of several students who might otherwise have dropped out. At first, the students wanted to help one another on the placement tests and did not understand their purpose. This stopped after a while. The students also have very strict expectations of a teacher. They felt that the teacher should tell them what to do and mark their work. This, too, ceased after a while. They very much enjoyed group lessons whenever one was possible. They also liked flash cards or any other form of learning which did not involve the usual sit down and study routine. The wording of the objectives in the math part of the course was sometimes too difficult for them and as a result these were hardly used at all at first. Later, more students began to develop an ability to use them. The students were slow to make full use of the range of books which was available to them.

Recommendations for changes in the Basic Education Program:

1. *If the English level of the class is low, group oral reading would be in order. Also, such a group could benefit from daily spelling lessons. In this program the teacher does not see much of the written work of the students and there could be some real help required in these areas.*
2. *Full use should be made of games, flash cards, files, or any other thing which will help the students to learn and will make learning fun. (In games such as Scrabble, 'cheating' by using a dictionary is highly recommended).*
3. *Materials should be ordered well in advance. The fact that I had to prescribe and mark work for the first two and one-half months really hampered their understanding of taking the responsibility for working on their own.*
4. *Finally, the Canadian Test of Basic Skills which was used to determine progress, contains items which are not included in the Newstart materials. The only possible use which I can see for this is that a statistical analysis be run on the results to determine if the improvements in grade are higher on those things which were contained in the course curriculum. I wonder at the value of tests as a honey bucket was half filled by nine or ten students on the day of the first test, some were quite nervous and their marks were not a true reflection of their ability.*
5. *There could be some kind of scheduling of the work at first but this should not be so rigid as to not permit freedom of choice.*
6. *Parts of books, various types of books and study habits could be incorporated into the course at the very beginning.*

Things I would hope to do better next time:

I would get a qualified person to show the students to use the VTR properly. I would mark lateness for the record but not so much that the students knew or would lose pay.

I would try to get the students to teach more lessons.

I would try to get a visit from the Brotherhood to explain their function.

I would take a coffee break when I was tired instead of losing my temper.

I would try to have good use made of every day in order to teach them as much as possible. (Of course I realize that sometimes things are slow while the students absorb what they have learned).

I would execute just a little more leadership at the beginning of the course.

I would try to talk less.

I would try to make better use of forms for follow-up.

I would keep a record of all the films seen by the class.

I would make the day from 8:30 a.m. to 4:30 p.m. and have one hour for lunch as the short lunch did not work out.

To some extent I would try to live up to their expectations of a teacher."

PROBLEMS

The following items are samplings from the reports of many Adult Educators working in the N.W.T. since 1969. They are included here as illustrations of some of the harsher realities accompanying the work of any educator in the North.

1. In early November late arrivals of students for the morning sessions developed into a small problem. A meeting of all students discussed the situation and, as a result, a wake-up service has been initiated whereby early risers among the students volunteer to phone others.

2. Allowance cheques for those students subsidized by Canada Manpower arriving in the mail at times different from those cheques for students subsidized by the Department of Education causes concern and depression. In fact, having to design academic programs in settlements subject to allowances of Canada Manpower is considered a real handicap by Adult Education.

3. Conflicting times for evening classes and other community evening events - church services, movies, meetings of various kinds.

4. Growing liquor problems. In one community the settlement council tried to regulate the situation by having liquor orders to the source of supply several hundred miles away signed by 5 members of the settlement council. The intention was to prevent problem drinkers from obtaining liquor. The white population was to be exempt. Some people objected that the rules should apply to all people in the settlement, not just the natives. However, the white members of the community ignored this procedure and the settlement council does not really have the power to make them comply.

5. Northern Health Services in each settlement sometimes prescribe anti-depressant pills for patients, and the patients take more than the prescribed dosage. The affect is behaviour similar to that produced by drinking too much liquor for several days - staggering about the community all hours of the day or night. This is hazardous behaviour in the low sub-zero temperatures and icy roads of dark arctic winter. There must be more adult education on the effect of drugs as well as alcohol on the body.

6. Intense boredom exists in many settlements where there is absolutely nothing for young people to do. In one settlement a club for young people was formed, with the active help of the adult educator. It was forced to close however, because of the adults who were afraid of losing control of their young people.

   The adults do not want their young people dancing to the white man's music which is seen to represent immoral outside influences. The immorality is seen to consist not so much in pre-marital sex which in some instances is condoned among their own people, but in the concept of "romantic love" which is a real threat to the traditional arranged marriages which are still common in some Northern settlements.

   The older people point to 3 or 4 of the larger northern centres which are white dominated as an example for family and community breakdown, increasing violence, personal confusion and frustration and clear lack of life goals for young people which they believe is the result of the white man's ways.

   As the settlement council supported by both the Roman Catholic and Anglican clergymen opposed a particular youth club, the young adult students decided to hold a town meeting. This was arranged for the larger room in the adult centre, but as attendance overflowed the location had to be changed to the gym in the Territorial School. Nearly 200 people attended the meeting (from a settlement population of 500) which was chaired by 4 persons and one interpreter.

7. Beer days - days on which beer is sold at the settlement Hudson Bay Store.

8. Ladies want to go to school - keep older children home to babysit and then the principal of the elementary school gets mad .

9. Children and adult education:

Adult Education is for adults. Children have their own school. Now adults have their own school. Children should not go there when there are classes. Children are children. They like to run around and make a noise. This is OK but not when people are trying to learn. If a baby is crying a mother has to stop studying to look after it. The other people can't think because of the noise. The teacher can't teach.

10. Full day attendance is too much to expect from all adults because they have many home and community responsibilities which do not stop because they are going to school; meetings of settlement councils and other committees, shopping in the store or hunting, on the land for food, responsibilities in various programs at the elementary school which their children attend.

11. Problems of Housing for Adult Educators:

Until the spring of 1974 there were no permanent positions on staff for adult educators and therefore no housing was provided. Until this time, housing was a difficult situation to resolve and adult educators had to put up with anything which was available.

> *"Got the key to the house from area service officer which was no easy matter, because in the absence of the area superintendent of Education there was no one to explain why a single fellow should get a 3 bedroom house."*

The adult educator ran off to look the place over. He found:

- snow piled in the porches which had to be shovelled out before he could get in.
- when he did get inside he found the house cold and dirty, no telephone and no water.
- new floor coverings required throughout. In many places tiles coming up. Sometime in the past the inside stove oil tank had collapsed. The oil had seeped into the floor and the tiles had never really stuck since.
- paint was hanging in 8 inch strips from kitchen and hall ceilings and hot air conduits. Paint on the outside walls blistered and much had fallen off already. The house has metal walls and when the place was allowed to freeze up when the last tenant moved out two months before, the walls contracted and the paint fell away.
- furniture decrepit, soiled, worn, marked, damaged.
- electrical wiring via exposed pipes and boxes defacing walls and ceilings.
- storm windows had been left open, now filled with snow and ice. Bedroom window cracked.
- front and back doors had 2 door knobs (4 holes where old door knobs had been cut out - cannibalized).
- previous tenants had left many household items such as a freezer, 2 vacuum cleaners, a rocking chair, deep frier, and clothing which the adult educator had to dispose of in best manner possible. Upon inquiries it was found that the freezer had been rented to a local family and the other items to another family who agreed to lend to the adult educator the rocking chair and desk until June. The place was in rotten shape as an adult education centre and as a residence for the adult educator, but it had possibilities.

12. a) *"Christmas festivities started early in December and those who came to class were blurry-eyed. Attendance on one morning dropped to 1/3 of the class. Other times in the past two months attendance seemed to be a good indication of our creative input. We have discovered that we must change our methods, approaches and activities constantly to keep attendance high. The fact that a day missed means personal money lost does not seem to be a deterrent. Perhaps one reason for this is the lateness of arrival of cheques. There often seems to be little connection (in the*

mind of the student) between a small cheque and poor attendance for the week's previous.

b) *I personally feel that the ability to communicate orally in English was almost a failure. I feel that a basic understanding of the Slavey language by me, the adult educator, would help in communicating and overcoming some of the barriers of shyness and lack of self-confidence.*

c) *The information flow to both families and students themselves is extremely poor, and there are often misunderstandings about whether or not a wife can follow her husband to a course, when a student's vacation will be, or if a student's allowance will be returned to his family for their support.*

A student aged 23, joined our class during the last three weeks of the course. He has a very strange history. He was adopted by a number of different families in the settlement, but was crippled in an accident when he was five, and then spent a number of years in hospitals in the south. He spent time in an orphanage in Montreal so he can speak some French. His conversational English is good, but it turns out that he has never learned to read. When he first came to school, we were not aware that he couldn't read, because everyone else in town who can speak English can read and write it also. After talking to some of the other people in town, it has turned out that no one knew he couldn't read, but a lot of people assumed that he was retarded. After teaching him for two months now, we can say he is definitely not retarded.

When the BTSD course ended, we felt that it would be a shame for him to stop school as he had just begun to learn the sounds of the letters, so we asked him to keep coming to school in the morning. He has continued to come regularly and on time every day.

Even though he is 23 years old, he has an emotional age of about 16. The people of the town, including his natural father with whom he is now living, treat him very roughly, and he has never been given any responsibility, and his actions tend to reflect this. We have given him free access to the Centre, and have put him in charge of keeping the place clean, for which he is paid. (Because he is on welfare, he can only earn about $40 a month). We feel that there has been some improvement in his attitude."

13. At the beginning of the year, a number of the men indicated an interest in learning more carpentry skills. At the beginning, they were able to make use of the DPW workshop, until the DPW men complained that the students were "in the road". They pointed out that the shop was for the use of DPW, not the Department of Education. Of course this reaction somewhat dampened enthusiasm and the carpentry class has to be phased out for the rest of this year. In order that this does not happen next year, I would recommend that the Industrial Arts Shop attached to the school be made available to Adult Education. It has been pointed out to me that this has not been done in the past due to the fact that the Principal of the school has been held responsible for the Shop. This problem could be eliminated if the responsibility were jointly shared with the Adult Education class.

14. However, if there is any one characteristic that inhibits the learning process it is the students' inability to verbally communicate in a classroom situation. This may be the result of culture, past experience with the education system, fear that their statements will later be used against them, or a feeling of discomfort around a white instructor, or any combination of these and other factors. This is not to say that they do not have the ability to communicate with each other or with whites on an individual basis. But, it is extremely difficult to promote the type of group interaction which leads to better understanding of many problems. This fault is fatal when the northerners begin to deal with the larger Canadian society.

As a few of them had once attended school but had been out for some years, time was spent in relearning things which they had forgotten. Adjusting to a classroom situation, even an informal one, was a difficult task for those who had never been to school, but they gradually adapted.

15. This could be any community:

The majority of people here are Slavey Indian with only a handful of whites. The two groups get along relatively well, but there is not too much mixing. An example of this is the viewing of films. Some

whites and government officials would rather get together in one of the private homes rather than go to the Community Hall.

Since Easter, the Co-op has become more active, thus creating more competition for the Bay. One good result is the lowering of prices.

Most of the work is seasonal, except for a few people who hold the odd job in town, e.g. school and nursing station janitor, nursing aide.

Drinking, to my opinion, has not reached unlimited proportions, except perhaps during some weekends. There is often home brew and when liquor from 100 miles away is available, it is taken without restraint. This is where you can conclude that there isn't real poverty, as there are plane charters of over $800.00. It is often not the lack of money but rather the lack of how to spend it efficiently that is the problem. The children are often the victims of a lack of a good diet.

Discipline, from my point of view, is often questionable. Children rarely get to bed on time, and often they are seen roaming the streets to the wee hours of the morning. This often accounts for late school arrivals or complete absenteeism. Often parents are not aware that their children are not in school. They themselves often play cards till very late. I sometimes tend to think that in such an atmosphere it is almost a miracle that the children do go to school at all.

16. Another adult educator says:

> *"We are privately troubled at times by the 'pie in the sky' attitude on the part of many young people here regarding government money. Many seem to take for granted that they will be taken care of no matter what. This creates an approach to life that divides them from the older people and makes them feel purposeless. The government and church have disrupted their early lives, separating them from their homes and traditions."*

17. Our adult education centre is actually an "Adolescent" Centre. This is perhaps most apparent when we look at our students' motivation. The five men who really qualify as adults, being 25 years of age or over, with families, seem to have a clear idea that they are in the Centre to learn and that their lives (and the fortunes of their family) will change for the better because of it. Our younger students, 16 to 20 years of age, many of them quite recently out of another school system, are not as clear about what they will do with their education although instinctively they know that they'd better stay in school or be left out in the future. But many expect to be led by the hand. In view of the general feeling among parents in town that Frobisher Bay is a place to stay away from, there would appear to be a need in Igloolik for a high school.

The economic base in many settlements is precarious. An example appearing in one of the reports is given below:

> *"In the strictest sense of adult education, skills training or academic learning, there has been little response in the community. A number of individuals expressed the desire to learn English, and tutorials were arranged for them, but interest waned rapidly as they found out they were expected to take a certain amount of responsibility for their work. Two other individuals were prompted into upgrading, but problems in acquiring materials and again, lack of real interest put an end to it.*
>
> *I am convinced that in this setting, anything but the most informal educative procedures are entirely useless right now. The settlement is on a subsistence economy, and most priorities are directed towards obtaining the necessities of life. Under these circumstances, academic education becomes a luxury to which few, if any, are willing to devote their time. Moveover, the life of the community offers no real reward for any accomplishment in this line: most people are still directed towards the bush, where formal knowledge is little more than useless. As to job training, the only positions available here are already filled, and are likely to remain so. There is little desire on the part of most adults to leave Snowdrift; any queries*

I have had concerning vocational training have as a premise that they would return to Snowdrift to work.

Therefore, as far as adult education goes, I would favour the establishment of some kind of resource centre, perhaps a trailer, or log house, with learning materials in it: films, slides, books, magazines, games, maps, etc., in the hopes of attracting some of the adults and motivating them to add to their general knowledge.

Six students were missing this morning; apparently, there was a "big bash" in the village last night. When A_____ arrived this morning, his whole face was black and blue and he had a big plaster stuck on his forehead.

Many of our intermediate students seem to read and understand written English far better than they can put a simple thought into conversational English. At a higher level or in a situation where English was the first language, this condition might not be so alarming. In an attempt to upgrade these students' oral abilities to their written level, we have emphasized and will continue to emphasize conversation."

POSITIVE EFFECTS

Positive effects are very hard to measure and are the result of subjective and value judgements made by a few people. However, a few positive effects of adult education as noted in the reports of adult educators are included:

1. Improvement was noted in academic skills and personal behaviour of students. They gained markedly in self-confidence. There was noticeable positive change in their attitude towards education and its benefits for them. By the end of the first four months, at least one student could be found every evening at the Centre (working on his Math or English books) in the midst of other people playing cards, or darts, or Scrabble - not on work assigned to him, but on his own initiative.

2. Students began to think realistically and specifically about vocational and job goals.

   Students began to take responsibility for and initiation of some aspects of the centre program. Example of this trend were the building of tables and chairs for the centre, making the sign, deciding on people to prepare and clean up after coffee, and supervising the games and recreation at the centre in the evenings. A community library was established at the centre which has now become a branch of the Territorial Library Service. The chairman of the Community Council, attends day classes each Wednesday to increase his facility in English.

3. People understand that the hope for jobs might not be in Igloolik. They are looking forward to employment in the mineral and oil development in the Northwest Territories and the general labour market anywhere in Canada. They fully realize that in order to compete in this labour market, they must be prepared to provide a high standard of competency. The only stipulation mentioned in regard to relocation was that they could take their families with them.

4. All students are interested in the settlement council and how it works. It must be said with pride that as of April 1st, 1972, the people of Fort Franklin have attained Hamlet status. They are very efficient in holding business meetings and are proving that they can run their own affairs.

5. Government personnel have easy access to the Adult Education Centre which presently provides an excellent avenue for recycling information throughout the community. This need for information is paramount at this time in view of the mammoth industrial development about to take place along the Mackenzie.

6. Until recently, say five - ten years ago, decisions came easily to the native northerner of the Mackenzie Valley. As full-time trappers and hunters they made life and death decisions for their families in the course of everyday living. For the most part the wind and the weather shaped their lifestyle. But now there are decisions that these people have to make and therein rests potential for confusion. And the weather signs will not help them. The native northerners want some help with their decisions and Adult Education is a start towards that help. It has been a good start, hopefully the program will continue with the same response as the first two years have shown.

7. A view from the settlement is that the concept of Adult Education is sound. It is obvious that the high dropout rates and consequent unemployment and social disorganization demand some action. Adult Education is one way to meet these problems. It promotes upgrading in order to compete in the job market and, more important, it is a means of getting people together in a situation where performance, success, and communication are possible.

8. The building of self-confidence is one of the most gratifying indications of personal growth that an adult educator and the adult learner can experience. This growth is so evident after a few months of being an active member in a learning situation.

9. The ability of the student to speak in groups in the native language or in English helps break down inhibitions and create self-esteem.

10. Those northern ladies who taught some of the white women in the community how to sew parkas, speak the native language, do northern beadwork or prepare native foods, walk just a little taller.

11. We feel there has been a definite change in attitude among students and in many cases apathy has been replaced by growing enthusiasm for what lies ahead in the next few years of their lives.

These young people whom we work with in the adult centre are bright, sensitive, and demonstrate their sense of responsibility whenever they have the opportunity. We never expected more of them than they were willing to give, but whenever we asked them to handle responsibility they always did this willingly and well. Of course there were exceptions, but they were just that - exceptions, and not the rule.

12. The cooking classes conducted by local leaders are trained by Esther Calford, the talk of the settlement. There is great competition among the leaders to see who can get the best attendance. The leaders are taking their roles very seriously and everyone is having lots of fun. The one drawback is that the ingredients, although very basic, used in the dishes the ladies are learning to cook, are not always available at the Bay.

13. Short courses which were sponsored by Continuing Education are a great success. Home Management and Money Management are particularly well received. Let's have more of such. It is nice to see a new face in the settlement as well.

14. *"There is no part of teaching that I have enjoyed more than that in which I was teaching English. There is no part of teaching where you can see a greater result. The result is founa when one day as you walk down the street and a student of yours stops you and begins to converse in fairly good English. In the other branches of education we simply teach and pass a student on to someone else for the next grade."*

15. In the Baffin Region there are now (1974) many women on settlement councils, Education Advisory Committees, Community Health Committees, Alcohol Education Committees, Boards of Directors of Cooperatives. When one checks into the experience of these women one finds that almost everyone of them are products of Home Management training programs which have been continuous in the Baffin since 1968. (Conversation with Margaret Wilson, Home Management Consultant, Continuing and Special Education, Baffin Region, January 1, 1974 - June, 1975).

REPORT ON FORT SMITH TRAINING CENTRE (1973)

The Territorial Government's Training Centre in Fort Smith has undergone extensive improvements and is successfully developing the skills of Northwest Territories residents to enable them to participate in the economic developments of the Territories. It started in 1968 as a training centre in the North for heavy duty equipment operators; it now offers training in 16 different programs (1973).

There are 86 students presently enrolled including 48 men and 38 women. They come from all across the Northwest Territories and are of all the racial groups of the North - Indian, Eskimo, Metis and White.

The courses offered include carpentry, heavy duty mechanics, welding, telecommunications, clerk-typist, nursing assistants, and senior intermediate academic upgrading. A heavy duty equipment operator course is also offered beginning in May.

The Centre is operated by the Department of Education of the Territorial Government in co-operation with the Federal Department of Manpower and Immigration. The Territorial Government recovers about 70% of the operating costs from the Department of Manpower.

Most of the students have been out of school for some time and are seeking to improve their education in order to get better jobs. An example is George Atatahak, an Eskimo from Coppermine, who is taking Academic Upgrading so he can receive his grade 10 and enter the telecommunication course at the Centre. Atatahak took the heavy duty equipment training in 1968 and worked on construction of the Coppermine airstrip. He now wants to pursue a career in telecommunications.

Mosha Noah of Frobisher Bay is enrolled in the heavy duty mechanic course. He has worked with the Territorial Government at Frobisher Bay for the last five years in the Government garage and now wants to gain qualifications to work on heavy duty equipment.

There are seven men taking carpentry training and their current project is the construction of a recreation hall for the Centre. When completed, the recreation area will include a pool table, shuffle board, ping-pong tables, a T.V. set, and lounge chairs. Recreational facilities have been lacking in the past and all students are looking forward to the completion of the project.

The welding course has eight trainees and is expected to grow in importance as the possibility of pipeline construction increases. The students receive training in basic welding skills which prepares them for any further courses in pressure welding which is required in pipeline construction.

The girls attending the Centre are taking courses as Nursing Assistants, and Clerk-Typists as well as Academic upgrading. The Clerk-typist trainees gain experience by actually working part of the time in the Government and private offices. The Nursing Assistants course has been established in conjunction with the Department of National Health and Welfare. The ten month course includes five months of classroom work and five months of practical training in the hospitals. The women will be tested by the Certified Nursing Association of Alberta and graduates will work in Northwest Territories hospitals as qualified Nursing Assistants.

One enthusiastic participant in the Nursing Assistants course is Miss Margaret Firth, who left her job as a Department Head Secretary with the Territorial Government in Yellowknife to take the training. Miss Firth cannot hope for a starting salary as a Nursing Assistant close to what she earned as a secretary but says: "I have wanted to work in nursing all my life and now I have the opportunity".

An important step in improving the Vocational Centre this year was the appointment of a full-time principal, Mr. Wilf Button. Mr. Button has his Bachelor of Arts and Bachelor of Education Degrees, and is working on his Masters. He has been in the Northwest Territories since 1961, teaching Industrial Arts and Adult Education at Rankin Inlet and Fort Simpson.

He heads a staff of ten teachers, an increase of two over last year. Mr. Button says that there is now better co-ordination and good relations among teachers, students and other groups.

The facilities have been expanded and a large 3-bay complex formerly used for Regional stores by the Territorial Government is now occupied by the Vocational Centre. Temporary quarters which were crowded for the purposes were used in the past but Mr. Button feels that the new facilities are adequate for present needs.

Accommodation for the students has also been improved. The girls are housed in a 17 bed residence, some in Grandin College, and some in private homes. The men are accommodated in two 40-bed complexes in which the hallway space has been doubled, central heating has been installed, and the entire area enclosed.

SOME THOUGHTS ON ADULT LEARNING AND COMMUNITY ADULT EDUCATION IN THE BAFFIN

Don MacNeill May, 1974

There are a number of indications that Adult Education in the Baffin Region, and indeed throughout the Territories, has come to a crucial crossroads. There are some perplexing test periods to which we will be subjected within the next year or so, that are direct results of governmental centralization, increasing industrialization and exploitation, and perhaps even some inter-personal confrontations.

The regional C.A.S.E. Staff and philosophy in Baffin have remained fairly constant over the past three years, even though there have been very many resignations and transfers in other departments and areas. In some ways, this constancy is good; in others, it is bad. Perhaps it has meant that our underlying philosophy has not been critically threatened. Perhaps it has hampered experimentation in other lines. What was good in 1971 is not necessarily "good" in 1974. Not that all is good. What has been done has been accomplished by fighting the system and headquarters alike.

To test the groundswell therefore, I've put together a few thoughts and ideas on what I feel should be our aims and purposes in the Baffin over the next few years. It is not methodologically set forth, but maybe it will set as some long and short-term objectives as requested by the Executive Secretariat Survey of C.A.S.E.

1. The basis of our philosophy is to facilitate people to learn to be, or to become. This may involve simple one-to-one relationship in simple communication about matters of community concern; it may involve classes or programs in skills desired by members of the community; it may merely be confidence-giving, responsibility at other times. Under this philosophy, we have not required of people that they "teach" such and such; we have rather asked our educators that they themselves "be" and respond to where other people are.

2. The adult learning centre is responsible to the community in which it exists. We have attempted to resist the pressure that responsibility is merely to the Department of Education or to the Government. In 1971, that relationship was through the various community councils; we have since attempted to make the Education Committees (also elected) the responsible body. Needless to say, statistics and information are required by government in order to secure the budgets, and therefore, there is some measure of responsibility in that line. The function of regional staff we have attempted to define as being a resource and backup body to the centres and educators, facilitation and helping out, as well as being the arranging and responsible body for people who are sent out of the settlement for training or schooling.

3. We have attempted to ensure that each adult education centre is staffed by an Inuit adult educator, who would in time become the senior educator in that centre. For a while, we used term positions as training positions in Pangnirtung, Frobisher Bay, Igloolik and Pond Inlet. As these eroded away and were re-designated by headquarters, this practice had to be discontinued. We have one trainee position at the moment, but have requested a second for Larry Ikkumaluk to take further training. This policy follows the recommendations of the C.A.S.E. survey for "the employment of native people in field and managerial positions, with the goal of hiring the educator in each community from the same ethnic group as the client public".

   I have tried to expand on this. I would like to see an Inuit adult educator or trainee in each centre. I would also like to plan for Inuit staff to take over in the regional functions. At the moment, we are blocked in doing this by some recent headquarters decisions as to what they consider qualifications for adult educators. These include: "high school graduation; two years university; three years of teaching experience or extension experience or related; with a teaching certificate as a desirable

qualification". This negates the recommendations of the C.A.S.E. Survey, and denies the validity of the philosophy that has been the basis of Baffin planning.

This is not to negate the contributions of white or southern staff. But in the future I see their role as being that of resource persons for specific programs, technical advice and guidance. Some of this is included in an accompanying paper on community college development in the Northwest Territories.

The regional conference of C.A.S.E. might shed some light on requirements and roles of adult educators. However, the development of this point deserves priority in our thinking.

4. We have described the duties of the adult educator as being catalytic in nature. He is a facilitator, an enabler, a counsellor, an organizer of activities and programs. The emphasis that has lately been placed on adult basic education, in contrast to the earlier emphasis on community adult education, is ominous. It is the assumption that 50% of one's time as an adult educator is necessarily to be spent on BLADE, FLUENCY FIRST, or other southern-contrived ESL programs. It is also dismal to note that some people in Yellowknife consider the Inuit to be illiterate, in that they do not speak or write or read English. They advocate literacy campaigns to make Inuit literate in the imposed language. This is not to say that ability or capability to work out adult basic education programs is a detriment. I do not feel that it is of first priority.

5. On one theme, we have not done so well. The original proposal was that where there is no Inuit adult educator, the adult educator should be encouraged to learn Inuktitut. That is to say, adult education should be prepared to speak in the language of the culture. Even though government and industry may try to make English the language of work, we should encourage the spread of ideas through the use of the cultural medium. To assume English is that language is to attempt to change and destroy the culture.

6. The program of an adult centre should be responsive to the needs of the community. That is to say, community-generated. To this end, we feel that the establishment of responsible Education Committees, that are related in responsibility to the community council, are vital. Suggestions can be made by government as to what they might consider as "need" but the decision on the program should come from the community. The adult educator should facilitate the approach that should be forthcoming. This is in itself a difficult task. Educators like to feel they offer something. However, by responding to needs, they assist people to learn to be.

7. The policy that has been enunciated of education for employment is a policy we do not approve. Adult education's validity is in learning skills that avail them in life, and not merely training for a job. We also feel that wherever possible the educational opportunity should be offered in the settlement or at least home region. Relocation for education - whether in Ottawa, Fort Smith or Winnipeg - has not been universally acceptable.

8. We feel that education should go out to people, rather than draw people into a centre for educational opportunity. To that end, we have advocated the extension program from regional headquarters in Frobisher, as well as from A.V.T.C. in Fort Smith. For certain technical programs, we will always be dependent upon the technical expert to teach them. We do not want to set up a Training Centre in Frobisher and, to that end, the community college program that we have suggested is valid. The expansion of either a Fort Smith or a Frobisher to fill the needs of the extended community only creates new institutions that separate rather than unite.

9. We believe in community education. This is not interpreted as the whole community going into a school building to learn similar things. It means that the whole community is the ground for educational

opportunity, and that education must be treated as an equal right for everyone, whether he be 8 or 18 or 28. That this will be an uphill battle is evident. Lifelong learning, community education and people-centred programs are considerably more than justification for buildings and facilities.

Adult Educators Conference, Fort Smith 1974
L to R Steve Kakfwi, Anne Potter, Carolyn Dunkley, Dave Webster, Ingrid Healey, Joanassie Salomonie, Jeremy Long, Scott Cruttenden, Elijah Erkloo

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FRONTIER COLLEGE

The Government of the Northwest Territories contracted a private agency, Frontier College, Toronto, Ontario to provide adult educators to conduct adult learning experiences for the Territorial Department of Education in a few communities. A description of their background and operating principles follows.

Frontier College is chartered by an Act of Parliament (1922) to promote adult education in northern and out-lying regions of Canada. Since the earliest years the College has sent "labourer-teachers" into mining, logging, construction and railway locations to labour as workers with no special consideration on the job, and, in their free time, to promote adult education programs.

Success in this activity is contingent on the rapport built up between the teacher and adult students through close, informal on-the-job contact. For several years labourer-teachers have worked in mining communities in the Northwest Territories including: Con (Yellowknife), Giant (Yellowknife), Discovery (Echo Bay), Can-Tung (Tungsten) and Pine Point, N.W.T.

In 1963 Frontier College initiated a new program at Elliott Lake, Ontario, of full-time community adult education and development with under-employed and unemployed adult people. The idea of this program is to promote an adult basic education service designed as a pre-requisite to occupational training and more secure employment and, at the same time, facilitate self-awareness and confidence among participants; and by extension promote community self-help and reliance through cooperation with existing community based organizations. This was the basis for the community adult education programs which the Department of Indian Affairs and the Government of the Northwest Territories asked Frontier College to initiate in the N.W.T. in 1967, 1969, and 1971. The emphasis of this program is flexible in that the priorities for any community between pre-occupational training and community involvement are set by the people.

Following is a statement on the views held and practiced by Frontier College in the selection of personnel as Community Adult Educators.

Qualifications of Community Education Program Personnel

1. Frontier College selects personnel on the basis of intensive interviews and follow-up of references. Where husband-wife teams are under consideration, we prefer to interview husband and wife together. When we have the slightest doubt about the suitability of an applicant, we invite that person in for a second interview and, if necessary, a third or even fourth. We are generally able to be highly selective: for example, at present we have over twenty applicants from whom to select our next team of workers.

2. On the application, in the interviews, and in letters from references, we look for the following things:

   a. Concrete evidence of skills in dealing with people. This includes both the presentation of the person at the interview, and the history of that person which we elicit from him, in which we seek past experience in dealing with people in groups and in working with people in a helping role.

   b. Concrete evidence of a sincere commitment to educational and social improvement in people. Evidence here will include a history of extra-curricular and voluntary work with people, verified by the attitudes displayed by the applicant in the interview.

   c. Concrete evidence of flexibility in dealing with new situations. Again, we look to the history of the individual and the situations with which he has coped in the past. Most of our applicants have a widely varied range of previous experience in both work and avocational activities.

d. Concrete evidence of an aptitude for teaching, combined with a natural curiosity about new subjects. Again we look to the past experience in teaching, either credit or non-credit subjects, formally or informally, etc. At the same time, the person should be obviously widely read and informed.

e. Concrete evidence of cultural sensitivity. An acceptable applicant has had some previous experience with people of another culture or background, and has demonstrated in the interview and through the history of his actual activities, that he is able to accept the values and norms of people from another culture and adapt to their situation.

Ian Morrison, President, Frontier College, (1971-1974) concludes:

> *"Our experience has proven to our complete satisfaction that we cannot deliver the best possible service in programs like the program in Igloolik if we merely hire competent certificated teachers, so to speak, off the street in urban Canada. Human relations, skills and experience, so essential in our operation, are not acquired through any form of credentials acquisition or accreditation; rather they are obtained through experience. In our recruiting program we must give priority to evidence of this experience. Not to do so would jeopardize the demonstrated success of our approach.*
>
> *Moreover, although we do regard teacher certification, even of a child-orientated nature, as definite asset when we select staff, we have found it necessary with such personnel to help them to "un-learn" some of the attitudes and approaches which, though suitable for children, are counter-productive when applied to adults.*
>
> *As you know we have developed a considerable expertise in the fields of adult basic education (and community development). Our program staff is equipped to train new field-workers on an intensive basis in all facets of our program content. Our training programs entail one months' intensive preparation at the beginning of any contract. In these training sessions we call, as well, on outside resources such as Dr. Roby Kidd's department at the Ontario Institute for Studies in Education, the National Film Board, community colleges, and many other resources. You are no doubt aware that we have been forced to condense our training period, on occasion, to meet deadlines imposed by the contractor. This happened, for example, with the Igloolik program.*
>
> *Our training does not end after the initial session. The process is ongoing, so to speak, on-the-job. Our supervisory visits and services are designed to improve the performance of all field personnel. On longer contracts we bring personnel into our head office to participate in conferences with other field-workers, where training and discussion of problem areas play a large role. Donna and Fred Hunt spent the past week in such a session here. Fred Hunt is at present enrolled at our expense in an outside training program at Centennial College, using his holiday time in professional development.*
>
> *What we offer, then, is a complete package of service and personnel, flexible to the diverse needs of outlying locations."*[1]

[1] Letter from Ian Morrison.

LOCAL RADIO - CANADIAN BROADCASTING CORPORATION

POND INLET FIELD TRIP (MARCH, 1973) REPORT

Radio Station CHPI, Pond Inlet, N.W.T. 900 kHz, 25 Watts AM.

Inuit Nipingit Uktiutaqtumi - Voice of the Arctic

Douglas Ward, Executive Producer, Community Radio, C.B.C.

"Pat Reilly, C.B.C. Station Manager, Frobisher Bay and I visited Pond Inlet for a week in March, 1973. The community of 400 Inuit and 40 white residents is on the northwest coast of Baffin Island. They have had local radio of some sort since the fall of 1966, first on Short Wave, later on the AM band.

The purpose of the trip was twofold. Pat and I wanted to learn everything we could about the station; what it broadcasts, who it serves, how it is supported and maintained and staffed. Many northern settlements have made clear statements that they want to have radio - local as well as network. Since C.B.C. is the major and almost the exclusive holder of radio broadcasting licenses in the Territories, it is crucial for us to learn as much as possible - as soon as possible - about the nature of community radio. Secondly, Pat, who is Manager of our station at Frobisher Bay, wanted to establish firm relations with the people at CHPI in order to encourage cooperation between the two stations. Pat would like to get reports from CHPI and, in return, CFFB can pay for reports, and can also provide services such as equipment repairs that CHPI might need. Pat had already made contact with Pond Inlet. One of the regular broadcasters, Simon Awa, had met him in Frobisher, and invited him to come up and see the station.

We flew Nordair from Frobisher Bay to Resolute Bay, Atlas-Kenting runs a haphazard schedule by Twin Otter from Resolute to Pond Inlet. Frobisher - Pond return is $500.00.

There is a well-equipped Transient Centre in Pond, and we stayed there. Bed linens and blankets and towels are provided. The bunks are comfortable and the kitchen is adequately equipped. The cost is six dollars a day. You buy your own food at the Bay, and prepare it yourself.

We heard that it is often difficult to find a bunk in the Centre in the summer time. Oil exploration in the high Arctic is beginning to make a mark on Pond, both in an influx of outsiders, and the transformation of a part of the community to an industrial wage economy. In addition to hunting, fishing and government work around the settlement, some of the men are now employed at the Panarctic exploration sites. They are away from their families for weeks at a time, and have sizeable pay cheques to cash when they get back to the settlement.

Pond Inlet has seventy-one homes, and all have radio receivers. As in other northern communities, the sets are left on all the time, even when there is no broadcasting. Perhaps ten homes have Short Wave receivers. Reception of the C.B.C. Short Wave service is sporadic. Radio Moscow, Vatican Radio and the Voice of America have more powerful signals.

After we had settled in at the Centre we visited Desmond Sparham, Settlement Manager, whom I had met in Cape Dorset two years earlier. While we were chatting, an Eskimo woman was working around the house, and listening to the radio. It was the first time in my life that I can remember watching someone turn the sound up when the announcements came on between records, and then turn the sound down again for the discs. The talking between discs was brief, casual, all in Eskimo language, and it was clearly important to her.

We asked Desmond Sparham how he might best get in touch with Simon Awa. We knew he was not at home and not at the station. Sparham phoned the station and asked the announcer to try to find him. After the next disc, the announcer put out the call and within five minutes Awa had phoned us at Sparham's. He was out visiting at a friend's home, but even when people are visiting, the radio is kept on, and conversation lulls when messages are being broadcast.

I had been expecting a radio station that provided a background music service for the community, with a little patter thrown in between discs. CHPI does program a lot of music over its seven-hour broadcast day. It is music that the people enjoy, and it is the only AM radio signal in the community and the only home entertainment service in most homes. But equally important, probably more important, is the information exchange that goes on in the community because of the radio station. As one white resident put it: "the other settlement I lived in runs on rumours. Pond Inlet runs on information, and the difference is the radio station". Pat and I both came away with a hearty respect for the ability of this little, near-voluntary radio system to churn out information. Everybody seems to think it is in their own best interest to provide information to the station, or else they think it is their duty. In most cases it is probably a mixture of motives, and it seems to work.

The studio is well situated in its own 8 x 20 foot shack just across from the school yard, near the centre of the community. Inside is a small waiting room with a stove that heats the building, and then a small studio room. Two other tiny rooms house the transmitter and supplies. The rooms were clean, sparsely furnished and smelled of fresh paint. The studio has an L-shaped counter, and the announcer has microphone, turntable, tape recorder and cassette recorder at easy reach. Behind the announcer is a wall of shelves housing 45's and long-playing records.

The equipment is in sorry shape, no proper console for mixing the sound inputs, one turntable and the tape recorder are broken. Wiring is twisted together without solder or shielding. The transmitter is an old C.B.C. 25 Watter from Newfoundland. But it all works, most of the time. If they find that there is no signal being pumped out, they just wiggle wires until they find the faulty connection, and patch it up again.

Outside the building, the transmitting antenna is strung up between two telephone-type poles.

CHPI is on the air Monday through Saturday for the noon hour and from six o'clock until midnight. On Sunday, they program in the afternoon from 1330 until 1730 hours, and then again from 2100 hours until midnight.

The noon-hour program is recorded music and local announcements. In the evenings, recorded music again provides the main program content, but there is a considerable amount of information passed in the course of the six hours. In addition to announcements about local events of every description, there is an hour in the evening when people from the settlement are encouraged to come to the station to talk on the radio station. Once a week, older Eskimos come down and tell stories and legends on the air. Whenever a newspaper enters the community, it is picked up by the young announcers and news stories are translated into Inuktituk. From 2315 until sign-off, the programming is in the hands of the elders of the Anglican Church, who play religious music and provide readings and talks, all in Eskimo language. On Sunday, the afternoon and early evening slots are records and local announcements. Ten to midnight is a program of hymns.

Although there is really no "produced" programming - no reporters, no carefully crafted documentaries - it is amazing to see just how essential that radio service is to the community. An adult education worker attributed considerable responsibility to the radio service for the maintenance of the Eskimo language in the settlement. For seven hours a day, there is a radio service going into every home with nothing but Eskimo talk on it. Inuktituk is seen as a live language, and not merely as a vestige of the past. The language of the coffee breaks here is Eskimo, whereas in other settlements one hears a lot of English now, even among exclusively native groups.

What kinds of information are shared? Information about flights, delays and cancelations, who is coming in or going out. The airplane is the essential link with other settlements and the outside. Mothers will phone in and ask for help in locating a child. A hunter will call up and ask for a partner for a hunting expedition. If a hunter has been out on the land for an undue period, people will use the station to find out if anyone has seen him, and then they might use it to organize a search party. Someone just back from a hunt will come over in the evening and describe the hunt, the conditions, the catch, and what went wrong with his snowmobile. And at meetings of the Settlement Council, the Housing Association, and any other group, someone is always asked to go up to the radio station to explain to the settlement what happened at the meeting. Paniloo Sangoyak, Chairman of the Settlement Council, was particularly pleased with the station because it meant that all the people could hear about important Council decisions speedily, and at the same time.

The station is not devoid of controversial discussion and opinion, either. A few years ago when the Post Office franchise was assigned a white person, some Eskimos got on the air to complain that they had not had a fair chance to apply. More recently, when the Commissioner of the N.W.T. visited Pond, people who were dissatisfied with the exclusive dinners held in his honour used the radio station to express their disappointment.

Perhaps the most compelling personal use of the station that we heard about concerned a woman who was bothered by the attention paid her while her husband was out of the settlement working. She took it upon herself to go to the radio station and ask the men of Pond not to come around to her place while her husband was away. Although this was perhaps an exceptional use of the radio system, it was not the only case we heard of the station being used for personal statements and calls for the community to respond. A while ago a young white store clerk found that he had developed a reputation for leading astray Eskimos of his own age. He went to the station with an interpreter and gave his side of the story on the air.

Such examples strengthen the idea that this radio service has become an organic part of the community for many people, and not a mere electronic appendage to it. We asked many of the native people why this was so. Most of them were surprised by our question. "It's our own people", was the usual response, and this would seem to be a compelling point. Young announcers and old-timers alike speak no differently on the air than they do in conversation in their homes. This was pointed out to us with pride by the native people. The station sounded like the community, and the community was therefore not afraid of it. They use the station as if it were theirs - which it is.

We visited a class in the adult education building and talked to the students about the community radio. We asked how many of them had ever phoned the station to seek information, or had phoned to give some news to the station. They looked at each other and chuckled. Finally one of them replied that it was a strange question, because of course all of them phone the station at one time or another.

If one group of people use the station less than another, it is probably the teenagers. Changes in society such as the shift from hunting to wage labour and welfare, are creating severe identity and vocational problems for these young people, and they perhaps are the least comfortable with the radio station and with other aspects of the community's institutions. As compared with other places in Canada where community media would seem to be a tool of the young, in Pond Inlet it is the older people who are more comfortable with the operation. Last Christmas some older people sat at the microphone and went through a selection of old Eskimo songs, sung unaccompanied, with one of the people providing appropriate background noises (bird and animal calls). Everyone remembers that with fondness.

During the federal election campaign last year, a video tape was sent up to Pond with speeches by the candidates for the territorial seat. The idea was picked up when the local school advisory board elections came along, and then for the elections of the local Hunters and Trappers Association. All candidates gave five minute talks on the radio. There are plans to continue this arrangement for Settlement Council elections in the future.

Last summer, Simon Awa, who was working also for Adult Education, gave a basic mathematics program over the air for older people. No precise results can be drawn from the experience, but there have been requests from the community to repeat the course.

Bernice Brintnell, the local social development assistant has used the airwaves to explain, in Inuktituk, the various counselling and social assistance programs available to the people. She reported that people began to make use of the services as a result.

What does the station sound like? The technical quality is not good. The one remaining turntable is subject to speed variations and the microphone is a cheap one. Durable equipment would make a big difference. There are few complaints about bad sound, however, and the people tolerate low-fi and equipment outages with great patience.

If you are at an Eskimo home in the evening the radio is always on as a background to your conversation. The music is usually the twangy ballads of the Country and Western singers, (Johnny Cash is big, of course), or some of the pop hits from a year or two ago (Sweet City Woman by the Stampeders was the most frequently heard during our stay). You can tell who is announcing by the music being played. One announcer favours Rock, another Country and Western, and one makes sure that a good dose of fiddle music gets aired. There is more jazz on CHPI than you are likely to hear on southern stations. Perhaps someone left a bunch of records to the station.

When a record is over, the mike goes on and a quiet voiced announcer reminds you that the plane came in so there will be a film later this evening at the school, and mail tomorrow. While he is talking, he has to take the record off the turntable and cue up the new one, because there is only one turntable working right now. He finishes talking, there is a pause, then another record starts (Galveston, Galveston).

Apparently, before last fall, the programming had been irregularly scheduled. Simon Awa, a young man from Igloolik, now living in Pond and working in the settlement office, seems to have spearheaded a move to arrange regular schedules for operators. There was some criticism around the fact that there are fewer voices on the air now, but there is still a one-hour period each evening when anyone can come in and broadcast, and of course they can phone in at any time.

In most radio stations, announcements are on paper and are slotted between records. Here, the phone is ringing most of the time, and you can hear it ring in the background when the mike is on. Because of this, records are sometimes summarily cut off because some new information has just been phoned in and the announcer wants

to get it across. Sometimes people complain about that though. The announcers now plead with the listeners not to call while they are talking, but to wait until they hear music and then place their calls to the station.

CHPI has none of the sophisticated structure of most radio stations. There is no incorporated broadcasting society, no manager, not even a regular licence, and no logs are kept. Simply, there are three people who fill announcing shifts, and they are backed up by three replacement announcers. The first three receive $50 a month from the Settlement Council as an honorarium for their work, and if one of them can't work a shift, then the replacement does it and receives a cut of the honorarium.

Another person receives $25 a month for keeping the studio tidy. The three announcers are responsible for working out a schedule, and they go to Council annually for funds. A little is set aside for repairs each year, (done by the announcers), and the total annual cost of the radio station operation is below $2,000 each year.

There is quite a lot of employment in and around Pond at the present time, and most of the people associated with the station have full-time jobs or are on a paid re-training government program. The radio station is a labour of their spare time, and there is no shortage of people who want to be announcers. Simon Awa, Kaleb Sanguak and Philip Issigaitok are the present announcers. Inoulak, a woman, is the most active of the replacements.

We talked to about two dozen native people, either in groups or individually, at the Co-op, the Settlement Office and the Adult Education Centre. There was no criticism of the station made to us, except a number of them indicated that they would like to have more news and information from other settlements and from other parts of the North, in Eskimo language.

We also sought out non-native opinion. In places like Frobisher Bay and Yellowknife, C.B.C. has been accustomed to receiving calls from Whites who complain about the native-language programming. I was not prepared for the positive attitudes held by the white people we talked with. They all listen to the station, for the music, and also in order to hear the Eskimo language. When they catch a few words in an announcement, they will ask an Eskimo friend the next day what it was about, or else they will phone the station and get a translation.

They see it as an essential and useful community communications system and they would not like to see changes which might jeopardize its programming in English. Most said that the most important English programming for them would be a translation of the local Eskimo information exchange. After that, there was interest in territorial and then national news in English, but all emphasized that the station was the most service to the community as a predominantly Eskimo language service. I was not able to poll the white community, but we didn't find one non-native who thought that a predominantly English program service would be of service to the community.

It took a while to appreciate the difference in reaction of Whites in the larger northern centres and in the settlements, but it finally made sense. Whites who live in the larger centres are usually living and working in almost southern conditions, and they come to expect the same kinds of services (media and otherwise) that they got in the South. On the other hand, the non-natives who go to settlements by and large realize that they are going into a community with another culture, different institutions and a different language. They are the more likely to be sensitive to the institutions of the vast majority of permanent residents.

The week in Pond Inlet taught me a lot about the potential of community radio in isolated native settlements. Here are some of the major points:

1. Community radio can provide a basic and essential community information flow in a settlement.

2. This information flow can make the settlement a better place to live than one without community radio if only because in the former place all people share the same information, and debilitating rumour and misinformation have a harder time to take hold and flourish.

3. An exclusively or predominantly native language community radio service probably plays a role in affirming the use of the native language, and in keeping it alive.

4. People rarely violate the access and freedom of a community station. They know that they would be subject to considerable social censure in a small settlement if they abused a medium that most people appreciate and use.

5. There is no necessary connection between heightened information flow and community action. In spite of the fact that more information is available more swiftly to more people in Pond than in some other communities, we were informed that Pond is a complacent community, and the station does not seem to have served to galvanize community interest in special projects.

6. The telephone link to the radio station is essential.

We should be extremely careful about bringing network radio and/or TV to remote, traditional native settlements. Only the most crude interpretation of equality could justify pumping twenty hours of English language radio and TV into community transmitters in places where the native language is still the predominant language. If we inundate traditional native communities with endless hours of predominantly southern and strange-language programming, we will be working against their self-sufficiency and contributing to their confusion and destruction.

The first feed to such communities should be native language news of the North, and then native language news of the rest of the country and the world. It would also be appropriate to provide English language news in this initial service. A next level, possibly initiated at the same time as the first, would include all relevant Eskimo language programming, and here I should think that Eskimo language production will have to be increased considerably. Following this, carefully chosen and appropriate English language information and entertainment programs could be added to the feed.

One plays God by imposing another language on a people, and one plays God by depriving people of a national service. Our professional fear of the latter often blurs our human awareness of the former. The best way to avoid the former situation would be to increase Eskimo language regional programming and to encourage local Eskimo language programming, so that the broadcast day would not have to rely on the ubiquitous, southern English language programming as fill.

Clearly, even the remote settlements cannot remain apart from the powerful social and technological influences which affect the lives of all of us. But we must remember that we developed our media services gradually, and so we must cooperate with these settlements in the gradual development of their media services. There is a difference between gradual development and the imposition of someone else's network programming, just as there is a difference between courtship and rape.

While community programming should be highly decentralized, maintenance of community radio facilities should be highly centralized. Much preventive maintenance, and tube-changing can be done locally, but major maintenance, overhauling, equipment supplying and evaluation could be better handled by a central organization.

Summary of Rules Posted (in Inuktituk) on wall of CHPI Radio Station (made by announcers, read over the air)

1. People should not phone announcers while they are talking on air.
2. No one can come into the station just to play around.
3. Everyone should watch his language.
4. No one should cut into a record with an announcement unless it is urgent.
5. Announcers should not be late for their shift.
6. All records must be put away after use by the person who used them.
7. The building will be opened half an hour before air time, and should be locked when the last announcer leaves.
8. The person who is responsible for cleaning the station will do so every day, and will fill the stove with oil.
9. No one is to do repairs on the equipment except Kaleb.
10. No one is to take things out of the station without permission.
11. Announcers, or their replacements, are to sign the time sheet and it has to be finished at the end of each month."

REPORT ON ALCOHOL EDUCATION SEMINAR - POND INLET, N.W.T.

April 27 - 30, 1975

Dana C. Stehr, Area Supervisor, Social Development, Frobisher Bay

The seminar began in the evening, Friday, April 27th. Following my introduction of Harold Huggins, our Yellowknife colleague took the floor. He presented the people with an overview of the topic - Alcohol and Related Problems. This was followed by two films, "Bitter Wind" and "To Your Health". Following coffee, Harold did a demonstration using wine, beer, scotch and ethyl alcohol. He then gave a brief presentation on facts of use and misuse of alcohol. I thought he did a good job and his style served to keep the people interested. We concluded the evening with a question and answer period, and the participation was lively. More than half the settlement was in attendance. Given that thirty-five people were in Igloolik, another twenty out to Reas Point and still others away hunting, I think the turnout was much greater than one could reasonably expect. It was interesting to note that with only a few exceptions, those persons known to be the heaviest drinkers in this settlement were in attendance.

William Stilwell talked about the law and alcohol on Saturday morning. He reduced the Liquor Ordinance to its most basic terms; he talked about criminal activities in relation to use and misuse of alcohol; he drove home the point that drunkenness is no defence; he told a story of defending an Eskimo on a murder charge and this story served to illustrate how misuse of liquor can destroy man. People asked so many questions that we decided against following the original format so that the afternoon session could be given over to a continuation of the question and answer period. Based on the participation, I believe that any seminar dealing with problem drinking should include a section on the law and alcohol. Feedback indicates that Pond Inlet residents found this particularly useful. Feedback from the Eskimos was very positive and morning participants went on the radio to request the attendance of people indicating that they were learning things that everyone should know.

Coming out of this portion of the program has been a commitment by Adult Education to translate part of the Liquor Ordinance and print it in the monthly newspaper.

Saturday's session was attended by about fifty to sixty persons. There was a good cross-section of people; drinkers and non-drinkers, teenagers, middle-aged and old. We were pleased with this number because it represents more than a third of the adult population in Pond Inlet and representatives from about 75 per cent of the households were in attendance. However, I do have some reservations about holding meetings on a weekend. People have danced late on Friday and are accustomed to sleeping late on Saturday. Also on this particular day, the exchange charter between this community and Igloolik constituted an interference. Perhaps evening meetings are better. I had considered this in planning the seminar but scheduling meetings on four consecutive evenings seemed a rather monotonous format.

The final meeting on Monday evening was quite well attended too. There were between sixty and eighty people participating in small group discussions of how drinking is affecting the community and what the people wish to do to prevent the growth of drunkenness and related problems in the community.

It was apparent that people are concerned about the increasing consumption of alcohol and resultant problems in Pond Inlet since the discussions were thoughtful and lively. I had had some reservations about using small groups but I think this evening was particularly good as it got people really thinking and involved with the subject matter. Our specialists had left the settlement prior to this meeting but I think this was not very significant because they had already made their contributions.

The Monday group decided that a general election should be held and a committee of five elected to deal with problems resulting from excessive drinking. Pond Inlet people display a collective responsibility, a community spirit when thinking of ways to deal with the drinking situation. They express concern about the drunk person,

the need to protect him from harming himself. They also express concern about families and the public who might be harmed by the drunk person should that person become violent. The suggestion was made that this committee should function as a group to watch and talk with drunk persons as a means of protecting that person. It was also suggested that this could be a resource group for persons who are having problems because of drinking. It was decided that this group would be responsible to and would work with the Area Social Worker. The group's areas of responsibility and its functions will have to be more definitive.

Adult Education is handling the general election. The adult educators, Donna and Fred Hunt, have been most helpful in making this seminar a success. We regard it as successful because we believe it achieved the two stated objectives:

1. To provide the public with some factual information about use and misuse of alcohol.
2. To focus community concern to an action plan.

The Hunts were largely responsible for handling the operations end of the seminar. They worked with some young people in publicizing the meetings. These young people also worked with Bernie in making posters and the decor of the meeting place was very good. Three young men were provided with the where, when, how information about the seminars and then invited to produce flyers publicizing the event. A flyer was to be distributed to all the homes in the settlement. In fact, the homes of the white persons were missed and this error necessitated an explanation from our department so that the full co-operation of every department could come into play. A reminder was distributed to every home the day before the seminar began. The local radio station was also used to publicize the event. Community Councillors solicited citizen participation via the same means. Donna and Fred Hunt were active participants in the seminar and were supportive of our efforts. The seminar should be regarded as a co-operative effort between the two departments.

REPORT ON THE TRIP TO GRISE FIORD AND RESOLUTE ON THE CO-OP COURSE

by

Elijah Erkloo, Community Adult Educator, Pond Inlet (1972)

I left Pond Inlet to Resolute Bay to meet Bill Hoggarth and Peter Anivgmiuq on January 17, 1973. Bill and I stayed in Resolute for four days doing nothing. Mrs. Calford asked us to stay there for a few days so that her students did not have to wait for her too long before her course starts. This was due to the fact that some Baffin Region's Budget being transferred to Inuvik's Region. I talked to the President and some of the members of the Board of Directors of Resolute Co-op and they told me that it would be better if they had a course everyday rather than break it up into two.

We finally got to Grise Fiord on January 22nd. Bill and I had a meeting with Community Council and Board of Directors and explained what we hope to do in that settlement.

Course

We started the course on January 23rd at 7 to 9 p.m. and we finished the course on February 5, 1973. This may seem a long course but we had seven nights all together. The course was only on every other night due to other meetings, contest dance, etc., Anglican minister was also there. They had an election for vestry people.

I made a questionnaire last May and used it in Arctic Bay. I used it again in Grise Fiord and Resolute Bay. You can see the rough translation of it. I found it very useful not only finding out but we also use it for the course as a guideline. When you ask the audience something and someone answers it and everyone of them would agree with him. Or when you ask to rise their hands for this or that everyone usually rise their hands. It is very difficult to know whether they really mean it or if they show their hands just because everyone else is doing it anyways. With the questionnaire I found it more interesting.

With the questionnaire as a guideline, I would ask someone to answer it. And then someone else would say that he may have better answer and would talk back and forth. This way, I think they learnt more by talking to each other rather than me talking all the time. I was more or less as a resource person.

I also used my "Report of the Local Affairs Course in Pond Inlet" as guideline as well. I explained to the people in Grise Fiord the same way as I did in Pond Inlet.

After the questionnaire finished we listened from the tapes of that "Training Program for Indigenous Co-ops". There was some question and answer in the middle of the tapes and after the tapes. I wrote to you about these tapes last Spring saying that I had to re-tape them because of bad translation. These tapes were very useful as the English text is excellent for this kind of course.

The average of attendance of people was about 22 which is very high for a small community like Grise Fiord.

Comments

The people of the Grise Fiord feel that I should go there more often as they said that between the course in 1969 and 1973 is too long. They also said that when you have only one course is not enough to get the whole picture but the second time may be more useful to them.

Problem

They told me that Department of Industry and Development is not helping enough to show them like pricing, bookkeeping etc., which they feel that they would like to find out how much money they have left etc., which often their Manager unable to help them.

R.C.M. Policemen also told me that the Co-op's major problem is the high cost of freight for their goods. Last summer their Co-op had to pay something like $11,000 just for the ship cargo alone. They think the freight cost will even go higher next year.

They had an election in 1969 and 1971 and they may have one this year. They told me that before they had a every year election because there was another R.C.M.P. at the time. I understand that R.C.M.P. will no longer have anything to do with Co-op in Grise Fiord probably this year.

"Sometimes when one tries to help a child too much you are the one who slows him down to learn his responsibilities and that he rely on you to do everything for him. He may get into trouble without you", you know what I mean?

I told them that they should have an election every year for a certain of number of part of Board of Directors and Officers for every year, and that Board of Directors are the only ones who can decide for this kind of thing.

Community Council

I want to see as an observer when the Grise Fiord Community Council had a meeting. They had a formal and very good meeting and I would even go as far as to say that perhaps even better than some Hamlet Council. This was, apparently, because Settlement Manager there giving them a course how to conduct the meeting properly and so on.

I also went and listened to the Housing Association Meeting. It was very difficult to know who was the Chairman and whether the people were conducting the meeting or Principal.

Resolute Bay Course

We had a similar course in Resolute between February 8 to 15, 1973 which was actually five nights course. This was due to the fact that I lost my voice in Resolute. I inhaled too much smoke when the house I was staying in caught on fire and I had to shout like hell to wake up the fellow and to get help as there was no telephone in the house.

The average of attendance was about eight which is quite low for the size of Resolute.

The course in Resolute was mainly from the tapes although there was question and answers.

Election

They asked me to come back to assist them for the Board of Directors election. As I have said last Spring on my report that we should have included the election and how to conduct the meetings on previous courses. What we made a mistake is that we assumed the Department of Industrial Division, D.I.A.N.D. explained to them before their Co-operative started. Apparently in some Settlement, they did not bother to explain.

When I got to Resolute we had a meeting again before an election. I found out that when, in odd years, Resolute had an election for Board of Directors every eligible voter, whether they are member of Co-op or not, have been voting, when I told them that non-members have no say regarding Co-op one woman member became member so that she can vote. There are seven people in Board of Directors. For electing normal way this year for the first time. Starting this year 4 people will be Directors for three years, 2 for 2 years and 1 for 1 year.

On election day the Board of Directors and ordinary members passed two resolutions:

1) They are going to set up Committees for the first time.
2) They will reduce the cost of Share to $50.00 from $100.00 each. For no. 1 it will include women like

ordering goods from down South as they feel that when someone wants good clothing they have to go to the Hudson Bay Company store especially women because up to now only Manager has been ordering goods for the Co-op. For no. 2, Mr. Bill Farley from Arctic Bay will look into it.

Problems

Resolute Bay Co-operative had a problem with its Manager for quite sometime now. But as I understand it, this Management may change if not already changed. There may be another Manager by now.

The store does not have fancy clothing that women like and obviously they go to the Hudson Bay Company store for this reason and it hurts the Co-op store financially.

There are few members of the Co-operative, most of the men are members but only two women. This is due to the high cost of a share which is $100.00 but this will reduce in the near future. There are about 20 members in Resolute altogether.

It is very difficult to hold a meeting in Resolute Bay and apparently it is even harder when they tried to hold a meeting just locally.

Comments

I think both courses in Grise Fiord and Resolute Bay were successful in that they learnt something they did not know before.

I feel that in some Settlements some are meeting goers, whether they be Settlement Council, Board of Directors, Housing Association etc., some seem to wait for big father, namely Qallunaoq, to solve their problem even for the minor ones. There may be several reasons for this but one of them is that, I feel, Federal Government did everything for them and told them that "here is what you are going to do this or that".

One of my emphases was that all we as Government employees can do is give them advice, courses, guiding, etc., but they themselves have to work hard to get results, successfulness and so on. I often told them that "I did not care what happens to their Co-op whether it falls apart or not because it is not my Co-op". I think this got them to thinking as though saying that they better do something about it.

QUESTIONNAIRE FOR COURSE ON CO-OPERATIVE TRAINING

Please answer all the 1, 2, 3, etc., numbered below. You have different organization like Community Council, Board of Directors, Housing Association and others which have been elected by you people.

1. How do you nominate in your Settlement?
   By writing someone's name down (on nomination paper) or by announcing someone's name?
2. Do you have to have a seconder?
3. What does nomination mean?
4. Why do you have to nominate someone and/or why do you have to have a Seconder?
5. When a person has been nominated and has a seconder, does he or she asked whether or not he accepts it?
6. Why?

There is usually election after nomination, Seconder and acception.

1. If you nominated a person or persons, would you vote for him of them all? Why?
2. If you have accepted the nomination, would you vote for yourself? Why?
3. Why do you have elections?
4. What does election mean?
5. How do you have an election (in your Settlement) by show hands or by marking a X beside someone's name?
6. If you wanted to nominate someone and he or she is out of Settlement when the nomination took place, what would you do? Would you still nominate her or him?

After some people are elected then there has to be another election for officer like, Chairman, Vice-Chairman, Secretary, Treasurer and maybe other too in Co-op and others.

1. How is this done in Co-op. Are these officers elected by whole members or just by people who are already elected?
2. After election there may be some people who are re-elected.
   Do they have to elect a new Chairman even if they were going to re-elect the same person?
3. Do you do the same as in no. 2 for the Vice-Chairman, Secretary and Treasurer?
4. In order to get a Chairman do you have to nominate one person or more than one?
5. If you are nominated and seconded for the Chairmanship and you accepted it, would you nominate someone for Chairmanship?
   And do you think that you can still nominate someone for that? Why?
6. If you are already nominated and accepted for the Chairmanship and if someone else is nominated for the same office, would you second him?
   And do you think that you can still second him for that? Why?
7. If you are nominated for Vice-Chairmanship, would you still act the same was as above? Why?
8. What about for the Secretary position? Why?
9. And for the Treasurer job? Why?

Those people who are elected have different jobs like Chairman, Vice-Chairman, Secretary, Treasurer and so on.

1. What is the Chairman boss for? What is his job? Why?
2. What is Vice-chairman's job and why is the Vice-chairman for? Why?
3. What is the Secretary's job and what is she for (secretary)? Why?
4. What is the Treasurer's job and what is the Treasurer for? Why?
5. What is the other elected people's job and what are they supposed to do? Why?

Those people who are elected have to meet from time to time.

1. When they have a meeting, what would be the first thing they have to talk about? Why?
2. When they finish the first one, what would be a next? Why?

3. Which ones, more likely any other elected people have to know what the "agenda" will be? Why?
4. When there is a meeting, are all the elected people supposed to be there? Why?
5. If you have a Constitution there may be some things useless to you. Would you delete some of them and add some too?
6. Do you think all these above questionnaires can apply to all organizations, like Community Council, Co-operative, the Housing Association etc. Why?
7. If you think that it can only apply to some them, which one? Why?

You have a Co-operative in your Settlement which belongs to you people. Some people are members to the Co-operative and some are not.

1. Why do you have a Co-operative?
2. Are you a member of the co-operative and/or are you one of the Board of Directors?
3. What is the Co-op means?
4. Do you think you'd be better off if you had a Hudson Bay Company Store rather than you being a buying and selling business. Why?
5. When the Board of Directors meet do the members usually go to that meeting too? Why?
6. Do you have a young group in your Settlement who go to the Board of Director's meetings? Why?

The Board of Directors are elected so that they can make laws for the members to follow.

1. How do they make laws? Why?
2. Who has more authority to make laws, the Chairman or the Board of Directors? Why?
3. Can ordinary members make laws too? Why?
4. If the ordinary members can make laws when can they do it? Why?
5. Do you have a book that consists of the laws you made? Why?
6. If you do not have written laws, how can you remember them?
7. It would be useless to have a law that nobody follows. What would be the next step then you have to make? Why?

If you do not like one or more than one of the Board of Directors because he is not doing what he/she is supposed to do, like by not speaking at all at the meetings or not attending the meetings when he should or for any other reasons

1. If this was the case, what would you people do? Why?
2. What do you, yourself, think should be done?

OR

a) Would you talk to your spouse or friend about other persons that you do not like?
b) or would you talk to the person and tell him that you do not like him? Why?

For the drinkers only: Would you tell him that you do not like him only when you are drunk? Why?

c) Or would you report him to the Board of Directors? Why?
d) If you are going to report him to the Board of Directors, when would you do so, at their meeting or not?
e) If the person is like that, do you think he should be no longer one of the Board of Directors?
f) If he should be dismissed from the Board of Directors, how do you go about it?

Some people like the Co-operatives very much and some people do not really care.

1. What is the reason why you like your Co-operative? Why?
2. What is the reason why you do not like your Co-operative? Why?
3. What do you think your Co-operative is lacking? Why?
4. How do you think you can improve the situation with your Co-op?
5. When ordinary members do not like the way the Co-op runs and are not able to attend the meeting, do they usually ask one of the Board of Directors to say this and that at their meetings? Why?
6. Do you have a Committee in your Co-operative? Why?

You have had a Co-operative course before.

1. Do you exercise all the things you have learned? Why?
2. If you exercise only some of them, which ones?
3. In previous course that you learned, which part seemed to be more useful?
4. Which part would you say that was useless?
5. What way do you think the course can improve?

THE PAIRING OF INUIT AND KADLUNAT FAMILIES (September, 1972)

Fred and Donna Hunt, Adult Educators, Frontier College, Pond Inlet, 1972-73

We recently passed out a questionnaire asking people to share with us some of their feelings about Adult Education. Many people put a lot of thought into these questionnaires and we are very grateful. A point that came up quite frequently was the lack of any real communication between Kadlunat and Inuit members of this community. It was most aptly expressed by Mr. Bunnee Kattork, who said, "One problem we have here is poor communication between Kadlunat and Inuit, due to the difficulties of speaking and understanding each other. The only thing they can understand is to smile and say hello".

We could hold an Eskimo language class for the Kadlunat but that means they get to know one Inuit person, the one doing the teaching. The Kadlunat need to spend less time with each other and more time with the Inuit members of the community.

I think Council should have a committee to concern itself with Adult Education, not only for Eskimos but for the Kadlunat also.

If the Kadlunat men and women of this community really want to become part of Pond Inlet, they must learn the language and customs of the people of Pond Inlet.

How can this be accomplished?

Maybe if an Adult Education Committee were to choose Inuit families who were anxious to help the Kadlunat learn Inuit ways, and assign to each Kadlunat family an Inuit family who would help the Kadlunat women to learn to sew duffle socks for their children, how to use an ulu, and who would take the Kadlunat man hunting and teach him the things he needs to know to survive on the land, should his Skidoo break down, etc.

These are just examples of things the Kadlunat could learn from an Inuit family. The point is that this matching of families would mean that these families kind of belonged to each other and hopefully would become good friends.

Maybe all of the Kadlunat wouldn't want to do this, I don't know, but I'm sure most would. When the Committee had a list of the Kadlunat and Inuit families that want to take part in the project, they would have to put a lot of thought into matching up families, as probably certain families might not match up as well as others.

I think this problem of communication which exists in Pond Inlet exists in other places as well, so that we should look on a program like this as an experiment. We could have meetings maybe once a month of all the families to talk over the problems encountered and to exchange ideas. Maybe at the end of six months, the Adult Education Committee would draw up a report saying whether they thought the project had been a success or a failure. If the project worked well, we would pass the report on to the Government or to other community councils so they could try the program in their own communities.

Council was very enthusiastic about this project. One member said that he always felt Pond Inlet consisted of two communities; one white, one Eskimo. He said that maybe if this experiment worked we could start to have a new kind of community feeling. Another Council member said he thought that if the Kadlunat here came to understand the Inuit better, then the government, through them would gain a better understanding of his people. It was decided this project would be the first priority for the newly formed Adult Education Committee.

It could be argued that this project should be of a lower priority as Adult Education in the north should concern itself with upgrading, developing, informing, and assisting the Eskimo people. However, we don't think we in Adult Education can effectively upgrade, develop, inform, assist, train, without an understanding

of the culture of the people with whom we are working. Although there is no guarantee this project will promote better understanding among the Kadlunat and Inuit here in Pond Inlet, it is at least an attempt to overcome a very real problem in communication that does exist.

REPORT OF THE TRIP TO PANGNIRTUNG AND SOUTHERN CANADA

Submitted by Rose Crapeau, Assistant Adult Educator, Yellowknife Adult Centre, May 1973

The adult education class made a tour to the Eastern Arctic, Pangnirtung and Frobisher Bay. This trip was sponsored by the Territorial Government, Department of Education. The trip to Southern Canada was sponsored by the Secretary of State, Ottawa, and various other organizations of Yellowknife and Indian Affairs.

The places we have been to are: Montreal, Ottawa, Toronto, Calgary, Morley Reserve (Alberta), and Edmonton.

The objectives of the trip are to 1) expand the awareness of the students in the areas of geography, culture, history, education, recreation, pollution, people, transportation, accommodation and economics; 2) hopefully that they may gain greater awareness of the North and their community; 3) be more responsible; 4) make them see the reality of the subjects they have studied in school.

Geography: What I feel we accomplished.
In Pangnirtung we saw flat land with no trees, short period of summer and just about twenty-four hours sunlight. Opposite in winter, cold and dark in the same hours as summer. The type of animals they got are seal, polar bear, fish, etc.

In the south, the climate is warm air, too hot and rain most of the time. There's a lot of farming (fresh food). They got right weather for farming, lots and big trees. The pollution is not pleasant. We saw Saskatchewan fields. It was sure different between Eastern and Western side of Canada.

Culture: What I feel we accomplished
We saw different cultures, French, Eskimo, southern Native, Chinese, etc. In Eskimo culture we skin seal skin, slept in igloo, tried food, saw the way they earn their money by working in the Hudson's Bay, weaving, arts, crafts and hunting. The local people are the Hamlet Council.

In Pangnirtung, the white people are living on one side of the place and the Indians and Eskimo are on the other side. They are really nice people. In education they teach in Eskimo the arts and crafts in school. They make any teachers learn the Eskimo language. They are really good in sports.

For the French culture, the main language is spoken in French (in Montreal). We ate in a French restaurant. We learned that in Quebec they are fighting to keep their rights. There are rich and poor people living in certain parts of the city.

In Chinese culture, we learned to eat with chopsticks, and their arts and crafts store. They have different types of buildings and clothes.

Southern natives, we learned the advantages and disadvantages of the reserves.

Education: What I feel we accomplished
In the Eastern Arctic they teach arts, crafts and Eskimo languages in school. They got few Eskimos for Teacher Assistants.

In Toronto they have culture programs, children's programs, Indian Crafts Foundation and Manitou Arts Foundation. I know there's other title programs but I don't know what the details of it. In Toronto again, they have School for Retarded Children. They learn to cook, house clean and arts and crafts. What I thought was another good education was the Museum, McGlaughlin Planetarium and Science Centre. We visited the Wax Museum in Banff. In southern Canada they have more facilities to learn from. They also have "Learn and Plan" store and book store.

Government: What I feel we accomplished

We have studied different levels of Government before we went on the trip across Canada. We actually saw the Parliament building and toured it.

In Resolute Arctic, Pangnirtung, N.W.T., we saw the Hamlet Council in session.

In Edmonton we toured the Alberta Provincial Legislative Buildings. We cover the Government very well.

Recreation: What I feel we accomplished

Seeing a Circus and Drive-In movies in Edmonton was something really different to the North. In Morley Reserve, Alberta we had a horse ride which everybody liked, boating in Banff, picnic and bicycle ride in Ottawa.

We were on the Tommy Hunter Show, Ontario Place in Toronto. In Pangnirtung we played volleyball, basketball, skidoo ride, party, dances, slept in an igloo and some of us climbed up the hills for recreation learned the Eskimo game called Rockey-a-man.

History: What I feel we accomplished

We learned the history of the places we were going before going on the trip. We learned the history of things we saw and things people do. Example, in Pangnirtung we learned why Pangnirtung is located where it is, histories of Montreal, Ottawa, Toronto, Banff, Edmonton and Morley Reserve, Alberta.

Transportation: What I feel we accomplished

We tried new transportation - train, streetcars, subway, horse ride and different types of planes besides Pacific Western Airlines.

Accommodation: What I feel we accomplished

We have experienced different accommodations; Lodge, Igloo, hotel, motel, on train, Y.M.C.A., Y.W.C.A., and homes.

People: What I feel we have accomplished

We have met and saw different nationalities, Eskimo, various native people across Canada, French, Chinese, and others I can't think of. For some of us it's the first time meeting other nationalities.

Economics: What I feel we accomplished

In the Eastern Arctic, Pangnirtung, they earn their living by working in the Hudson's Bay Company, being the resource person to teach arts, crafts, weaving, Co-op store, working in the Post Office, being translator, and hunting for seals.

In Southern Canada they earn their living by industries (Montreal), Government (Ottawa).

In Toronto we toured the place where they make cars. I can't believe how much people I saw to make one car. In the Reserves across Canada they work in the Co-op store, arts and crafts, culture Programs and some other programs, Concerned Citizens, Indian Craft Foundation, Canadian Association in support of Native People, Children's Program, Manitou Arts Foundation, Metis and Non-Status Association, Native Big Brothers, Women's Auxiliary, these are all in and around Toronto.

Students

The students were very good. At the beginning of the trip they did what they wanted without structure for about two to four days. From the unstructured experience they got some ideas of what kind of rules to make and follow it up for the rest of the trip.

Leaders: What I feel we accomplished

Sandy Fechc and I (Rose Crapeau) have done quite well as being Leaders. It gave me experience of what you should do if you are a leader. I am pleased to get this experience.

What I should have done

Check with Sandy about how she felt about our roles as leaders, every so often.

The trip went so well, and thanks to all the people who helped us make our trip so successful. Thanks to the people who sponsored us — Secretary of State, Territorial Government, Indian Affairs, and various organizations of Yellowknife, N.W.T.

Resume of Trip

May 2
Toured Sewing Alley
Swimming Pool (Frobisher Bay)

May 3
Toured Adult Upgrading Class (Pangnirtung)
Weaving Shop
Co-op
Printing Shop
Had Ski-doo ride
Played volleyball with the school students

May 4
Played games
Had birthday party for three of the students
Dance

May 5
Watched a lady cleaning sealskin

May 6
Toured Training School
Hospital
Visited with local people
Housing Association
Took turns skinning seal
Slept in Igloo

May 7
Toured Post Office
Youth Centre
Fire Hall
Hamlet Office

May 8
Visited school

May 9
Left Pangnirtung, via D.C. 3

May 10
Toured town (Frobisher Bay)
Supper at Iqaluit Residence
Travelled to Montreal via Jet

May 11
Toured St. Lawrence Seaway (Montreal)
Old Fort York
Caughnawaga Reserve
Had supper at Old Montreal (French food)
Travelled to Ottawa via bus

May 12
Toured Ottawa
Parliament Buildings
Ottawa River
Rideau Canal

May 13
Picnic
Bicycle ride

May 14
Visited National Indian Brotherhood (Ottawa)
Experimental farm for half day
Travelled to Toronto via bus

May 15
Royal Ontario Museum
Lunch at Kwong Chow
Ontario Hydro Nuclear Generating Plant, Ajax, Ontario
McGlaughlin Planetarium

May 16
Bermunsey School for Retarded Children
General Motors
Visit to Dunbarton High School

May 17
Ontario Science Centre
Show of Indian Cultural activities

May 18
Six Nations Reserve
Niagara Falls via van
Tommy Hunter Show

May 19
Shopping

May 20
Ontario Place
Left Toronto via C.N.R.

May 21
Train Ride
Bingo game in train

May 22
Arrived in Edmonton
Left for Calgary via rented car

May 23
Visited Husky Tower
Calgary Zoo

May 24
Visit to Stoney Indian Reserve
Toured Park
Talked with Chief John Snow

May 25
Toured Wax Museum (Banff)
Toured Mountains
Horse Ride
Bowling

May 26
Circus

May 27
Charles Camsell Hospital
Drive-In Movie
Alberta Provincial Legislative Buildings

May 28
Arrived Yellowknife, N.W.T.

REPORT OF THE TRIP DONE BY THE ADULT EDUCATION STUDENTS FROM YELLOWKNIFE - MAY 1973

The population of Pangnirtung is eight hundred. The Eskimo present way of life is in traditional way. They still could go hunting for seal, polar bear, walrus, etc...as for food and clothing. And as for transportation most of the Eskimos use ski-doos and a few use dog teams for hunting. They have a Hamlet Council which they organized the things that are needed in Pangnirtung for the people. The supplies that come in to Pangnirtung is by plane. The plane comes in depending on the weather around the Eastern Arctic. The supplies at the Hudson's Bay Company are pretty expensive as to Yellowknife. The education at the school is like any other school in the North but they have their own way of making things like arts, crafts and carving. Their language are most spoken and writing, also make the white people learn the language as they are in Pangnirtung. The way of earning living is by working at the Hudson's Bay, Co-op store, weaving shop, and hunting for furs. The students of the school showed us their traditional way of games. The school gym is open to anyone in the community to play sports like volleyball, basketball, etc. They are generally expert at playing volleyball because the gym is open every day after school.

The kind of carving, making parkas, stone cutting, painting. The kind of housing they live in is built pretty good. For heating inside is oil stove. They got the phone and can phone any place out of Pangnirtung by the Anik which has three numbers to dial. One of the Eskimo ladies showed us how to cut up the seal skin, after skinning the seal skin. First she skin the fat off with ulu, then soaked the seal skin with warm water and soap, then take the skin out of the water, rinses it. They hang the skin outside for awhile then put the skin in a frame to dry.

There's police for anyone who gets in trouble. They also have an Anglican Church which have three mass services a day. One in the morning at 11:30 and at 3:30 in the afternoon, and one at 6:30 in the evening. At the Mass, it's sure crowded, every bench is taken, they sing in the language which we couldn't understand at all.

There is a Post Office for the Hamlet Council, Hudson's Bay staff, Don Crosby the adult educator and other people get their mail from the lady's house who is working there. Also there's no heating in the Post Office at the winter and summer. The scenery of Pangnirtung is really beautiful when it is a sunny day. The mountain is really high and slippery. When we were at Pangnirtung we stayed at the lodge which is a good place to stay. The meals are really fantastic and well home-made bread and cookies (the cooks are all Eskimo ladies). I like Pangnirtung better than Yellowknife, because the people are more friendly and could easily get along with them.

The only thing I don't like in Yellowknife is the drinking problem, if only there was a way of stopping the drinking, then the place would be much better place to live in. As for Pangnirtung really a good community because it operates by the Eskimo people. Yellowknife Indians are not operating anything because they don't get together as a group and don't tried to do anything on their own. Well the white people are operating everything that could be done. Some slept in the igloo, which was our first time. Before going to bed it wasn't cold because the gas stove was on. In the morning we go up, it sure was cold, anyway it was good to sleep in an igloo.

Frobisher Bay

In Frobisher Bay we all visited the school they have, nearly everything in school, the school is in good shape outside from between our school in Yellowknife. The residence is very big, the bedrooms are good and big. The students are very kind to us and friendly. History of the house is the Eskimo life, they have to use an oil stove. They can't use wood stove because there is no trees at all. They got a different house compared to our houses. The highrise that where all the rich people's houses are. The poor people live around the high rise. The clothing price is very high and also food too. There's a bar in Frobisher Bay,

you can't come in with jeans, it's only one bar is like that the other bar is not. The tunnel and road are very dirty, tunnel and the road is so much water and nobody can't walk by the road, the City Hall should do something about it or so the water the also polluted. No one can't drink water at all, but I doubt it if they can fish. In Yellowknife, they should have co-op in the Airport like Frobisher Bay, so the people can buy anything there. Also we went to a show, we paid $2.00 for one person. At Yellowknife, a student pays $1.00 and an Adult pays $1.50, the children pay $.50.

Montreal

In Montreal we toured the St. Lawrence seaway and also saw a ship go down the St. Lawrence River. We also toured Fort York and learned the history of Fort York and Montreal. We toured the Caughnawaga reserve and learned the history of it.

The population of Montreal is 300,000 people. In the city the poor people on one side of the city and the rich on the other side. For me, in Montreal, it is too noisy and also polluted. Too many buildings, too many traffic. And the people are always busy and in a rush. I rather live in Yellowknife, because the people in Yellowknife are not as busy and in Yellowknife are not busy and in a rush as the people in the cities. There is also no wild life in the cities. The cities look pretty at night. There is lots of advertising in the cities. Most of the people earn a living by industries. I like the fact that they have historical park in the city. That we should have an historical park in Yellowknife the histories of the Indians and their culture. They have bus tour for the newcomer every day, that's what we need in Yellowknife.

Ottawa

We arrived in Ottawa on May 11th, 1973. We stayed in the Lord Elgin Hotel for three days. On May 12th we went to the Parliament Hill. We were touring around and in the Parliament Building. Then we went to the market to buy food for picnic. I like it there in Ottawa, it's not as crowded and not as polluted.

It is just good place to live. Most everything I like are in Ottawa that are not in Pangnirtung like big houses, cars, stores and so on. On the Sunday, May 13th we went for bicycle ride to picnic and we meet some friends down there. When we stopped to eat we played Eskimo traditional game called "Rock-a-man". Then on Monday we touring around. We saw Prime Minister's house and the guide. There are many kind of people, Africans, Indians, English and Chinese. Ottawa people are friendly. We went to experimental farm and saw pigs, horses, cows and lambs. Then we went for supper and we took a bus to Toronto. We toured the National Brotherhood building and got a list of newspapers to write for in all reserves across Canada, to keep in touch with other Natives.

Toronto

Toronto has the population of 2½ million people, and many industries and also many interesting places and things to see. Gerry Thorne our guide, took us to the Royal Ontario Museum, which was something I never seen, it has zoology of Canadian and Africa animals, also vertebrate paleontology, the history of early animals, and Indians arts and crafts.

Had lunch at Kwong Chow in Toronto's Chinatown, which was something we had to learn, is eating with chopsticks. Tour of Ontario Hydro Nuclear Generating Plant in Ajax was just so nice, but lot of noise. Our guide, Bernie Ewing, told us it took eight years to complete the Ontario Hydro Nuclear Plant and it employs 3,000 people now, after the fourth nuclear plant is complete which will be this month, it will employ 100 persons. It cost 8 billion dollars to build this Ontario Hydro Nuclear Plant. A visit to the McGlaughlin Planetarium was the most beautiful thing to see, the movie goes right over, and it is so real to see it, as you relax back.

A visit to the Bermunsey school for retarded children is so surprising that they make things like ordinary people do, there is 165 students that attend the Bermunsey school.

A visit to the General Motor's Car Assembly Plant in Oshawa and it surprised me, how many people drive cars, without knowing how the car is made. A visit to Dunbarton High School in Pickering which we talk about our ways of life and of Yellowknife, the things I learn is that they don't have not even one native student in Dunbarton High School. Also visit the Ontario Science Centre which we enjoyed, we tried a few things that they had out for the public to use. A visit to the Native Children's Program Concert, dancing music and other Indian Cultural activities that were held in the evening, we joined in the closing part where everyone had to dance which we didn't know how to do but it was fun, then after the concert Jerry invited us to a party at Cathy Bemish's place, who works for the Native program in Toronto Friendship Centre. Then we visit the Mohawk Cultural Centre on the Six Nations Indian Reserve in Brantford, we also visit the museum that they just finishing up, it has the things or equipment that Indians used to use in the early days of Indians. Then from the Six Nations Reserve we went to the Niagara Falls, which we seen the U.S. Falls and Canadian Falls, it has the beautiful scenery, and we also learn that Niagara Falls generating plant serves the whole United States with power. On the last day we were on our own, went shopping, and tour around by ourselves. We also went to the live T.V. which was on Friday, Tommy Hunter was on, he ask us a few questions and where you from, things he like to know about Yellowknife. Toronto Dominion Centre is the highest building in Toronto, and City Hall was just too high to see the whole building, that we just tour around the building.

The thing that I notice is that people aren't friendly as they are in Pangnirtung, and they always in the rush, and I myself would hate to live in a city as big as Toronto, cause too much traffic and could get lost, and the air pollution, which I can't stand, I prefer the Northern fresh air, and besides, we have to pay tax for everything we buy, and also I notice that the richest people live on the good side of the city, while the poor people don't. I enjoyed the other things like eating different kinds of food, like Chinese food, French food. I won't like to live there cause it damages my life and it's hard to keep up to the modern way of living in the city.

Calgary

We went to see the Husky Tower in Calgary and it has the perfect view from the top, and after went to Calgary Zoo, which has the most interesting animals to see. We also went to prehistorical area which show dinosaurs and other 130 million year old animals.

Morley Reserve

We visited Morley Reserve and visited the school and also the Chief, John Snow, who told us how to run a reserve and what to look for if we get a Reserve. He also tour us in Stoney Park which we all like there. We rented five horses. We all rode horses which none of was tired. It was lots of fun to ride a horse. There was the most gorgeous to live in high mountains and lovely park. The Education just got started on native cultural program.

Banff

In Banff we visited the Wax Museum which was something. We seen the Queen Elizabeth when she was crowned Queen of the Commonwealth. Right next door to the Wax Museum we went bowling, pin bowling. In Yellowknife we should have public bowling. We also went shopping in Banff, the things out in Banff are pretty expensive compared to Yellowknife. The first day we were in Banff the weather was poor, first we had rain and then came the snow, there was twelve inches of snow in Banff.

Edmonton

The girls are staying in the Y.W.C.A. We went to see the circus and seen the various kind of performances, and the best one I seen was the dare devil acrobat plus after the circus, Ernie, Hisinkena and Sandra got lost, were forty blocks from where we were suppose to be.

EDUCATION AND CHANGE

Father Lechat, Igloolik, N.W.T.[1]

Very often and not only in Igloolik, I have heard Inuit parents complaining that when their children go to school and especially if they go outside their village or even their land, they come back very much changed. Some of the parents don't seem to understand why they change. Let me try to explain, at least a little bit, why such a change occurs in your children.

When you, yourselves, were bringing up your children, of course you taught them the Inuit way of life and the Inuit values, that is to say, what is of great importance to the Inuit. You taught them to think, to feel, to act like true Inuit, and then of course they were becoming true Inuit.

Today your children are educated by Kadlunat and sometimes in the Kadlunat world far from your home. Someone told us at the conference of school principals of the experiment they tried in Lake Harbour. They gave to a group of Inuit and to a group of Kadlunat a list of different things like water supply, cooking, teaching, playing, etc., and asked both groups to put these things in such an order that the most important things to them will be first on the list and the least important, the last. When they came to compare the two lists, it appeared that most of the things which were put at the top of the list by the Inuit were at the bottom of the list made by the Kadlunat and vice-versa. This shows clearly that Inuit and Kadlunat don't think the same ways and don't have the same values. It is obvious. Since I am a minister of religion, I can give you an example in that line: to Inuits, up to now, religion is still very important, but for many Kadlunat it is of little importance or no importance at all. Another example for many Whites what is very important is to have a lot of money to get a lot of things, still for many Inuit what is important is to be a good man in order to have many friends. Although money is more and more becoming to be considered of value by the Inuit since it allows them to get desirable things.

When Inuit adults and Kadlunat adults meet together and live together, they have already accepted a certain set of values and live according to them a certain way of life. Then it is more difficult for change to occur. Inuit adults will most probably stay Inuit and Kadlunat most certainly will remain Kadlunat. Then they will live side by side in harmony.

A few individuals in each group will try to understand the other group and have personal contact with them but often it will remain two distinct groups, two different worlds on the same tiny spot of land. Nevertheless the Kadlunat has still a lot of weight in the North because sometimes he is more numerous, always because he has the power to make decisions and the money to accomplish what he has decided. He also thinks his way is best, even thinking sometimes it is the only good way. The Kadlunat group has more chances to influence the Inuit group that the Inuit group has chances to influence the Kadlunat group. In addition, while the Inuit are subjected to the continual influence of the Kadlunat, while the Kadlunat are influenced for a few years only. There is no doubt which group retains the power and the influence and this is why Inuit are trying to get more power in their own land. But dealing with adults we are a little bit far from our subject; education of children. Then let us go back to it.

Adults don't change easily because they have already accepted a certain way of life and certain values. But children change easily. They are very susceptible to influence and must be influenced in some ways and this influence is called education. It might come from the family as was said before and it might come from the school also. If school were like families, a place where the educators were Inuit and things taught also Inuit, then either education received at the school or in the family won't make much change. True Inuit will come out of it.

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[1] Article in Inukshuk

But this is not the case, and this is why you parents are noticing changes in your children going to school. The education received by your children does not and cannot help them to think like and act like you, because many of the teachers and the things tuaght do not belong to the Inuit world but to the Kadlunat world. It is a Kadlunat school and a school intended to prepare your children to enter the Kadlunat world.

When you accept to send your children to a Kadlunat school, you have to also accept the fact that your children will change. Some praiseworthy efforts are made to give some of these schools a more Inuit look, but change is there just the same and there is no escape.

There is no escape to change, because normally educators pass onto their children or pupils their own values. You Inuit parents were passing on the Inuit values, Kadlunat educators will pass onto them the Kadlunat values, and the children are due to accept them and be formed by them.

If your children stay in your family, and in your Inuit village then they will be subjected to both influences, Inuit and Kadlunat at the same time and the process, although real, will be slower. If your children are far away from you, the change will be faster and more drastic. This you have to face and to understand. It is up to you to judge if the change is for good or for bad, desirable or not, and if some of the new values can be accepted without losing too many of the traditional ones. It is up to you to realize that while the Kadlunat world has many good things to bring to you, mostly material things, but also new knowledge, it seems to be poorer than your own world in moral values which make man wise and good. It is a world where husband or wife leave each other at their wish, where millions of pregnant mothers get rid of their child at their wish, where murders and robbery are daily events, where drugs and alcohol are abusively used, where rich dominate the poor, where brotherhood is often forgotten, and so on. Then you have to realize that the new world your children are going to enter is far from being a holy one, and that they will have to fight very hard to keep their own values. But it will also be a good test to see how much their values are really theirs. One thing is sure, they should not have to lead that fight when they are too young.

It is for you to judge if the education your children receive helps them or not to be better men, in your own sense. It would be dreaming to hope that your children could receive that kind of education and come back unchanged. The ones who do not want their children to change have no other alternative than to keep them away from that kind of education. Since change is not easy to stop when we are not the masters of it, we either have to run away from it or do our best to adapt to it.

Amongst your legends, you have the story of an orphan boy who was adopted and brought up by a polar bear. Then, of course, he lived and acted as polar bears do, behaving like a real polar bear. At the end, however, he decided to go back to his fellow Inuit, pulling off his polar bear skin and re-entering the world of the Inuit people. This was no problem. Of course, it is a legend, and in legends everything is possible, but in real life it is not the same. Is a return possible to the Inuit brought up by the Kadlunat and influenced by their world? May he pull off the Kadlunat skin imposed upon him by his education? This I doubt very much.

The big problem now for many young ones is that they don't feel happy, either in Kadlunat's skin or in Inuit's skin. This may be because they have not really made their choice and in fact it is a very difficult one to make. In Inuit legends, Inuit easily change into birds, wolves, or others, or animals change into men; and at their wish they also can come back to their first form, human or animal. There is no problem in changing when you keep the possibility of turning back, but when turning back is very difficult or impossible, this makes change a tremendous thing to accept. This is why you Inuit have to take a deep interest in the education dispensed to your children and not let the White man do whatever pleases them; these are your children and you have your say. You have to sometimes stand on your own two feet and dare to say, "We won't accept that". Education is a very important matter because it brings change, so you have to be on the watch, or things may happen that you don't like and it will be too late to stop them.

Do not conclude that education is a bad thing. Like so many other things, it is very good when you make good use of it.

Your children may live in a way different from yours, and in a different world, in as far as they are 'good people' they won't be that much different from you.

REPORT FROM SISTER THERESE RICARD

Fort Franklin, N.W.T. (Spring 1972)

I find this somewhat difficult to define but I do maintain that adult educators, at all levels should be people - community orientated. The adult population is often more effectively reached on a casual basis, outside the school. We cannot hope to solve all the problems but we should act as counsellors to direct people through the proper channels to solve their own problems and to make their own decisions.

One area that I feel is of great importance is to capitalize on what each person already possesses in strengths such as culture, language, ways of doing things, which are different to ours but probably just as worthwhile. Whites, often without realizing it tend to impose their ways of thinking and acting. In this area the adult educator may often have to act as a bridge so both races can work together as brothers, and thus create a community which will benefit from the strengths of two proud people.

For some unknown reasons the adult educator, though interested in education at all levels, seems to have to work much more on his own. If this mentality continues, I strongly suggest that the adult supervisors make their visits of sufficient duration to be of help. It is also necessary to talk with the other adult educators, to share the same interests and learn from the others experience.

But I would strongly suggest that the adult educator and the teaching staff work as a team. I would see the possibility of sharing the teaching load. "No one is sufficient unto himself". For example, if the adult educator is a certificated teacher, I see no reason why he can't teach a subject in grade school while the grade teacher teach an area, say in Small Motor Mechanics to the adults. This added feature could have greatly enhanced the program in Fort Franklin.

When we are looking for the good of the community, I think it is possible to sit down and discuss problems and then each person should be motivated to contribute his or her strengths to the ducation of the whole person and the whole community.

Program

The academic section should continue to have importance:

1) for learning's sake, teaching people to know what is happening and how to apply knowledge to everyday living situations.
2) with respect to the relevance of a possible career or job.

I personally feel, from experience, that greater emphasis should be placed on a type of program that offers academic training or upgrading, plus the opportunity to apply this knowledge in on-the-job training. For example, in Fort Franklin, such possibilities could be tried in nursing, teaching, office work, mechanics, driving, co-op management, post office, store clerking, carpentry, and possibly other fields as the hamlet finds more work opportunities.

With such a program, I find that it is of utmost importance that very clear guidelines be set down, so that this is a training opportunity and not an opportunity to get work done. The adult educator should work in close harmony with the employer involved and follow the students progress, with care and concern.

I would suggest a training period of approximately 8-10 weeks, or long enough to give the student a chance to know if he is inclined in this particular field. Also, students should be required to decide if they want on-the-job training plus the particular field they want to work in. Counselling is encouraged, but in such a way that the student is the one who chooses. I feel it would be wise to work very closely with the Hamlet Council.

I strongly recommend, for Fort Franklin, that someone be sent into the community for a sufficient length of time to give guidance and training in band playing. Some people have tremendous potential and with help could do extremely well. Perhaps, tours could be included. Possibly, some time in Inuvik where their talents could be put to use. I suggest that you contact Morris Modeste and Morris Neyelle.

Many women have also expressed the desire of including sewing and cooking into their programs. I suggest a type of program that could be done in homes, using the equipment they have rather than teach them things they can't use. Also, a more intelligent use of local goods could be integrated into the program.

It seems quite evident that money management is a necessity. Exactly, how to go about it is nebulous in my mind. People here often borrow money, therefore I strongly suggest a simple local banking system in the hamlet office, with no interest for a certain amount of time depending on amount borrowed. If the amount is not returned within the said period, then interest is automatically charged. This is only a suggestion, and forms could be laid down by a local committee.

This could also be a means for local deposits, if people think they can't handle large amounts of money.

How to teach people to spend effectively and intelligently seems difficult. But perhaps when people complain they haven't food or need to borrow - could be the opportunity for the adult educator to sit down and give practical advice, teaching how to budget, spend, etc. Sometimes, I feel that the only way is to teach each person individually using their actual paycheck and situation.

In order to be able to work on a one-to-one basis, I suggest less hours in the classroom for the adult educator, when necessary to carry out individual situations in the community. The teacher-assistant should be given the responsibility during the absence of the adult educator.

Since the adult educators attend the Teachers' Conference in Inuvik, I suggest that some time be given to explain the work of the adult educator to the teaching staff. Education should be an ongoing and unifying factor rather than be the causes of grief within a community.

With regards to the physical set-up at Fort Franklin, I think it could be an ideal situation. There is enough privacy to function independently for both groups, yet the premises are close enough to have good contacts and a good educational program.

THE LIFE SKILLS COURSE: A Capsule Description

Life Skills Defined

Life Skills as defined by Saskatchewan Newstart, Inc., Prince Albert, Saskatchewan:

> *"Life Skills are problem solving behaviours appropriately and responsibly used in the management of personal affairs. Problem solving behaviours include a relatively small class of behaviours usable in many life situations. When a person uses the behaviour appropriately, he adapts it to time and place; when he uses it responsibly, he uses it maturely, or with accountability; finally, when he uses his behaviour in the management of personal affairs, he uses his problem solving behaviours in five areas of life responsibility identified as self, family, leisure, community and job."*

During the 4 months or so of Life Skills training, the student applies a growing array of Life Skills to varied life situations. He learns skills such as effective listening, interviewing, assumption finding, goal-setting questioning, using feedback, deferring judgement, using fantasy and fighting fairly. He uses these skills in such settings as improving his personal appearance, helping other people, setting personal goals, handling alcohol, using leisure time, applying for a job, handling harmful behaviours in a group.

Life Skills training stresses the need "to do". It states lesson objectives in behavioural terms and the lesson applications prove these objectives. In order to promote transfer of the newly learned skill to a student's life outside the training, the course uses a practice/use/teach cycle. During the practise, the student learns the skill under the close guidance of his coach; during the use phase, the student applies the skill independently of the coach, or without his direct monitoring; the teach phase requires the student to demonstrate the skill to another person. This phase requires affective support for the new behaviour - a necessary condition for changed behaviour.

The Life Skills Course aims to train people as effective problem solvers and users of opportunity.

What Is The Life Skills Course?

A course to develop more effective problem-solving skills in individuals. The activities in the course take place in a learning group of 12-15 participants, under the guidance of a Life Skills coach. The course consists of sixty (60) lessons which encompass five areas of life responsibility:

1. SELF - self-development
2. FAMILY - coping with home and family responsibilities
3. LEISURE - using leisure time purposefully
4. COMMUNITY - exercising rights and responsibilities in the community
5. JOB - making responsible decisions for work future

Course Content

- structured group process, principles and practice
- problem solving techniques
- structured human relations training
- behavioural conselling
- contingency management
- process of balanced self-determinism training
- essential Life Skills coaching skills
- seminar presentation skills
- evaluation techniques
- coaching practicum

Audio-Visual Resources

The participant will become proficient at assembling, operating and maintaining equipment (list below) that will be used in coaching the Life Skills course.

- Video Tape Recorder, Camera and Monitor
- Carousel Slide Projector
- Filmstrip Projector
- Overhead Projector
- Audio-cassette tape recorder

Sandra Fecht, Community Adult Educator, Yellowknife, N.W.T., incorporated Life Skills Training with an Adult Basic Education class of 18-25 year old Indian adults in 1971-72 and gives the following report:

> *"Lifeskills is certainly a hard thing to measure. I felt, however, that it was of great benefit to the students. There were several things which made it go a little harder than was necessary. I am sure some of these things were a direct result of the cultural differences. The students did not seem to enjoy or be willing to participate in any activity that involved competition. I was forced to eliminate any such exercises.*
>
> *There was a horror of confrontation. The students would come to me and comment on something about someone, but they were most reluctant to say this, in even a helpful way, to the person concerned. They would all tease the person about the behaviour but few would say anything slightly contrary to older members of the group. It seems that this is just not done. Perhaps as a result of these two behaviours I noticed that they were more responsive when we talked about things, not feelings. There was more participation when City Hall was discussed, than when we talked about how people felt about themselves or each other.*
>
> *The group didn't always follow through or stick to decisions that they made. I found it sometimes difficult to get them to carry out a contract. It was also difficult to get them to follow the instructions for an exercise precisely. Often their enthusiasm and energy almost created a new activity. This was good sometimes but other times the dynamics of the exercise were altered. This group seemed to enjoy working as a group more than in diads, triads, or any other combination. It seemed to me that there were two possible explanations for this. The first is that some who were reluctant to participate at first learned a great deal by observing the others. The second reason is that perhaps it was easier just to watch the rest of the group and not have to get involved. Probably both reasons and others were working at different times. Sometimes the humour in the Newstart lessons missed its target. The Money Management lesson with Andy Capp cartoons is a case in point.*
>
> *In spite of all these comments which may appear negative, I really noticed some marked positive behaviour changes in some of the students. The most dramatic improvement was one student who would not even look at anyone at the beginning but stared at the floor the whole time. Later, he passed notes with his comments on. Several times he expressed a wish that he was "part of the group". When the group really went all out to prove that he was, he was moved almost to tears. Later he was able to talk and at times led the group into discussion. He left feeling very good about himself. Even the Manpower Counsellor commented on the change. Others, I feel became aware of the factors which made them drink, act out or whatever their behaviour was. I feel that this knowledge may help them to effect change later if they wish to do so. They all became much more aware of the factors which make up the community and how one can obtain what he, or his community wants from the Government. Tours of important buildings, visits from both the Territorial and City politicians and employees, and attendance at City Council meetings helped in this area. Their knowledge of jobs and training opportunities was helped by visits of people from both the Department of Education and Manpower.*
>
> *In summary, I feel that the students are more aware now of intra and inter-personal dynamics, as well as having more confidence and a better understanding of their role in a community.*
>
> *Recommendation for Changes in the Life Skills Program*
>
> *The students were sometimes unclear as to the meaning of Lifeskills even though this was explained several times. A large poster, with room to add things might be a good idea as they could refer to it whenever they felt that they did not understand. It might be wise to start budgeting and give the alcohol and drug lessons right at the beginning of the year as this would allow them greater time in which to practice any*

newly learned behaviours. Budget sheets could be given out so that students could be encouraged to look at how they spend their money. We took a class trip to Hay River. I would really recommend this as it permitted me to see the students outside of class and thus get a totally different picture of them. I really understood their behaviour a lot better after that. The class responded a lot to visual or action stimuli and less to verbal ones. For this reason I would suggest a series of tapes be made which break down the before and after behaviours of anything new that they have to learn. When I suggested that they try impromptu public speaking, they did not want to do it. However, when they saw a tape of it, they thought that it looked like a good idea and were willing to try it.

I think that it is a good idea if the members of the group contract not say anything to anyone outside the group. This helps to build up trust.

Finally, the biggest change I would make in the course is some kind of anthropological or cross-cultural approach. If the students could see and understand the different ways which different cultures obtain food and clothing, raise their children, which are not threatening comparisons, they could move on to examining the different cultures and see how they deal with their feelings, then perhaps we could make them understand more that Life Skills lessons are merely offering them alternative choices of behaviour, and are not extolling one or the other culture as having superior methods of dealing with things. I feel that it would help to develop them to understand behaviour as a result of different types of societal structures. Also, by continuing this cross-cultural approach when a lesson on such a subject as alcohol or food was to be taught, they could understand not only the Indian or White point of view, but have a much greater perception of how different people in different parts of the world looked on this and in doing so would be much more cosmopolitan in outlook.

Some Suggestions for Incorporating Life Skills in Basic Education
- Sandra Fecht, Adult Educator, Yellowknife (1972)

One of the most basic things in combining Life Skills and Basic Education is the attitude of the teacher. The one that worked best for me was a non-judgemental one. It seemed that some of the students had been exposed to severe criticism and a lot of acceptance and praise was needed for them. I, therefore tried to point out the positives of any interaction or action in the hope of getting them used to acceptance and of training them to look for positives. Of course, sometimes things occur which really are unacceptable. In that case, I always tried to point out the positives of my giving the criticism so they understood my motives. I tried to help the less secure ones realize that their opinions are important and that no one is always right. I permitted those who were not accepted by Canada Manpower and were therefore not receiving allowances to attend the class. I felt that it was not my right to refuse them. The most persevering student lasted about two months. I only recorded afternoon lateness. Some of the students drank or had parents whose drinking kept them up for most of the night. I believe it is unfair to penalize them for this. There was little excuse for afternoon lateness if they attended class in the morning. I therefore marked afternoon lateness. The students seemed to agree with this rule and there was very little lateness in the afternoon. There were four students who were continually late and of these, one really improved and for the last two months, was almost never late.

Team sports could be incorporated into a programme if possible, as it builds a group feeling, shows the students a new interest sometimes, and exercises their bodies.

Wherever possible, one should get a resource person to teach a lesson. The students get to see different styles of teaching, they get practice dealing with strangers and they learn how different people and their functions in the community operate. This could make the resource person much more approachable at a later date. I liked to keep a supply of vitamins on hand. Some of the students were not getting proper meals and, without certain vitamins, learning and remembering is hampered. I let them have the choice of taking a supply home or taking one a day at school. I explained the dangers of misuse of them. I also permitted them to sleep occasionally for an hour or so during the day if they looked really tired. In the last half of the course I relaxed this as I felt that they should be learning to find somewhere where they could sleep during the night.

If a student was being teased about something, I tried to use a sensitivity exercise which took the teasing out of the group. At one time, they were always teasing one fellow about being slow, physically. I put them through an exercise which showed that some are slower and some are faster and that one should accept this. After that the teasing stopped.

If there was something bothering the students we always took time out to discuss it. Understanding sometimes came before learning. In teaching, I always tried to suggest what work they should do, or how much time they should put into it without forcing them.

I wanted them to take responsibility for making decisions about their work. A multi-media and discussion approach can be used in Basic Education as well as Lifeskills. Whenever possible, I tried to reward the students for specific good work. I did this by a word, a smile, a touch, or inviting them for a beer or lunch. It should be noted that no reward was used to motivate students to do something, but once they had made the decision, a good effort was rewarded. This way it gives them the responsibility for decision making and the teacher cannot be manipulated as easily."

Following the termination of the Adult Basic Education class on Latham Island, the Adult Educator, Sandra Fecht, assisted one of the High School teachers, Colin Wynne, with a group of young students at Sir John Franklin High School, Yellowknife:

"Newstart Life Skills - Sir John Franklin School (May-June 1972)

It should be noted that in teaching this course I tried to keep to the spirit of life skills rather than the letter. This means that I asked the students to outline what they felt was important for them to learn. Where Life Skills lessons were available, I used them. However, there were many instances where I introduced my own lessons to meet the needs of the particular group as I saw them. Changes included introducing different media as a means of expression, e.g art, including as much physical activity as possible in order to keep up interest, and bringing in guest teachers to teach them subjects that they wanted and I was not qualified to deal with. I did this as it appeared to me that this group needed lots of different types of stimuli to be continually motivated. I should add that I tried to make use of films but that this did not always work out. As a strongly motivating force, many of the lessons were geared to orientating the students to their trip to Edmonton. Banking, planning, budgeting, community lessons, economics etc. were all tied up in this trip. It had such a strong pull that even the few fellows who were involved in the Life Skills course but unable to go on the trip were really responsive and attentive. They participated as if they were going.

Physical Setting

For the first few days, Mr. Wynne's entire class participated in the lessons. During this time, Life Skills was held in his classroom. After this introduction, attendance at lessons of this sort were voluntary, although the students were encouraged to be a little consistant as lessons tend to build on one another. At first, I conducted lessons in Mr. Wynne's room as I was unknown to them and they were, quite naturally, loyal to Mr. Wynne. Also, it gave them a non-threatening opportunity to see what Life Skills was about. Later, we moved to the other setting, the music room, for the sake of privacy. Life Skills was conducted from 10:30 to 11:48 each morning.

Who the Students Were

All of the girls except one attended regularly. The two came on the trip to Edmonton and really seemed to enjoy that. Two boys also attended fairly regularly. When the time came to tour Yellowknife, all of the fourteen students in Mr. Wynne's class, with the exception of three or four harder working boys, attended.

The Course

Once we really got started, we made a list of topics to be covered. The students were responsible for choosing this list. The topics fell mainly into three areas, 'self', 'community' and 'family'. The topics in the 'self' section including dealing with feelings of love, hate, and prejudice; getting along in a group, gaining understanding and accepting others. Of course, this in itself is a massive task. I realize that it could never really be accomplished, but I did try to give them some little understanding of the factors involved. I used exercises found in the Pfieffer and Jones handbooks. I tried to vary the exercises to give them a period of learning, a plateau or consolidating time, then more new things. Exercises included the Tower game, the NASA game, and "I am I and You are You", semi-Gestalt exercise; Johari Window: role playing exercises (but this was not very successful), using art for self-disclosure. At the end of some lessons, we discussed areas of helpful and harmful behaviour as displayed by the group during that lesson.

The 'family' part of the program included budgeting, housecleaning, drugs, alcohol, banking, medical problems, food, birth control, sex, pregnancy, venereal disease and religion. While the last six subjects were on the list of desired topics, I was in no way equipped to discuss them. Had the program been longer, I had arranged with a Public Health Nurse to teach all of these subjects but religion. However, we

were unable to do this. The girls did ask questions about these things while we were in Edmonton and I answered them as well as I knew how. For the medical part, I arranged with Len Adrian, Chief Fire Marshal, Territorial Government, to teach First Aid but despite the fact that the students themselves had requested the course, it was not attended. It seems that baseball had a greater appeal at the time. This incident was the basis for a few words about the meaning of commitments. The housecleaning was done at my home and the girls were paid $2.00 each an hour. This money was put toward the girl's personal spending money for their trip to Edmonton. It also was included in the banking and budgeting lessons. In the latter, the use of ledger sheet was taught.

The 'community' part of the course included preparatory discussion on the reasons for and patterns of development in a community, types of facilities in communities, their uses and how to approach them. Tours were made of the airport, weather station, court, receiving home, home for the aged, Laing Building, firehall, Abe Miller School for retarded children, Armed Forces, Police Station, Canadian Broadcasting Corporation, and City Hall.

Of course, the facilities in Yellowknife were compared to those in the student's home community, and Edmonton. I hoped that this would give them some basis for comparison on which to draw while on the trip.

Finally, I tried to design a lesson to discover what is really a good education in the eyes of these students and what they wanted. Away from a school context they came up with creative ideas on community development, Native programs, public speaking and so on. However, when I tried to bring it back to a school setting they reverted back to the three R's as choices of subject matter.

Finally, I feel that my time spent teaching with Mr. Wynne was quite valuable. I have much to learn from him in the method by which he presents upgrading and how he makes it relevant especially to the boys, for their future careers. I felt that I had something to offer in the maintenance area of interacting with students. For these reasons, I felt that we made a good team and the relationship was quite favourable."

HOME MANAGEMENT PROGRAMS IN THE NORTHWEST TERRITORIES

Echo L.R. Lidster, Supervisor, Adult Programs

The home is the basis for all human development. It is the cradle in which our attitudes are formed, our hopes shaped, our bodies fed and our spirits nourished. The home is the powerhouse which provides us with those strengths - mental, physical and spiritual - which enables us to face the world and to contribute to its growth. The home is the incubator in which we are hatched, in which we first learn and test our skill in living with our fellow man. It is the home which provides the safe haven from which we first venture forth to further test those social skills by living and working with our fellow men in the community of homes in which we live.

We can sally bravely forth, however, only when the home itself is a strong and stable place.

It is for these reasons that the Territorial Government is placing more emphasis on that part of adult education related to Home Management. This program is concerned with the quality of life in the home. It's designed to help adults retain and attain those wholesome elements that they desire in their home and family life.

The Home Management program covers every angle of the life of the family: food and nutrition, child care, care of furniture, equipment and appliances, family planning, care and use of fabrics and textiles, clothing construction, handicrafts, northern foods, construction, finishing and upholstering of furniture; menu planning, money management (budgeting and use of credit), home nursing and first aid, sanitation, personal hygiene and grooming, laundering and use of detergents, cooking and baking, tailoring, dressmaking using a commercial pattern, northern sewing (beading, parka making, duffle sewing, caribou skin clothing and use of furs), tanning hides, knitting, embroidery, interior decorating, gardening, food processing and preservation. Also, use and abuse of alcohol, personal development and personal relations within the family, helping people understand and cope with change, legal and electoral processes, to help people develop self-confidence and an ability to communicate their thoughts, ideas and feelings to family and neighbours, to develop leadership skills, to set goals for themselves and their families, to make decisions and to set and understand the values by which they want to live.

Adult education in the Northwest Territories deals with the whole person, the whole family and the whole community. The above list of subjects shows that this principle applies to that part of adult education devoted to management of the home and to the enriching of the lives of the family members who live there.

There is only a small staff working in the Home Management field in the Northwest Territories and many more are needed if we are to address ourselves effectively to social development in the North. We need more staff if we are to give any real help at all to people who are being battered by the stresses and strains of social, political and economic upheaval and the breakdown of family life caused by forces of change erupting in their midst.

In the Baffin Region, Margaret Wilson is the Home Management Consultant. Mrs. Wilson travels to the 13 settlements in the Baffin conducting leadership training workshops for local leaders in Home Management Programs. She is assisted by two Eskimo Home Management Development Officers. One is Mary Wilman who is the first native Home Management Development Officer in the Northwest Territories. Mary Wilman completed her training in June, 1972, and since that time has lived in Broughton Island where her husband, David Wilman, is the Principal of the Territorial School. Mary Wilman travels to two other settlements in the Baffin Region - Clyde River and Pangnirtung, to help local leaders with their Home Management Programs, as well as to Frobisher Bay where Bill Hoggarth, Adult Educator, helps her, Hannah Kilabuk and Margaret Wilson prepare video tapes and other teaching aids in the Inuktitut language for use throughout the Baffin Region

Mrs. Hannah Kilabuk is the second Eskimo Home Management Development Officer. Mrs. Kilabuk completed her training March 31, 1975. She will be based in Frobisher Bay, where her husband Simon Kilabuk is also employed. Mrs. Kilabuk is especially adept at teaching a variety of handicrafts. She holds classes at the Adult Education Centre in Frobisher Bay, trains leaders and makes home visits in that settlement to help people with homemaking problems. Hannah Kilabuk also visits Cape Dorset and Lake Harbour to help local leaders in the Home Making programs there.

In the Keewatin Region, Miss Sandra MacIntosh, Home Management Consultant who joined the staff on October 15, 1974, works out of Fort Churchill, Manitoba. Miss MacIntosh travels to the eight Keewatin settlements. Prior to October 1, 1974, Miss Miriam Leith had been the Home Management Consultant in the Keewatin for 5 years. During that time strong ladies groups, known as Arngnait Akudliit, had been developed throughout the Region and these provide a firm base for continuing and expanding the work related to the women and the home.

In the Inuvik Region, Sister Jean Jeddrie is the Home Management Development Officer. Her speciality is nutrition with a particular expertise in meat cutting and the use of meats in the diet. Sister Jeddrie travels to the eleven settlements in the Inuvik Region on request and holds classes on a variety of topics related to the home.

Mrs. Eliza Lawrence, is the first Indian Home Management Development Officer. Mrs. Lawrence finished her training on March 31, 1975, and will be based in Yellowknife. She is responsible for Yellowknife Old Town, Detah Village, Snowdrift, Rae Lakes, Rae-Edzo and Lac La Martre.

All of these staff members make home visits in the settlements on request. The Home Management staff works closely with the Department of Northern Health, Canadian Association of Consumers, Canadian Mental Health Association, and other organizations concerned with the quality of family life in the N.W.T.

The Headquarters staff in Home Management consists of one person - the Territorial Supervisor of Home Management Programs. This position is now held by Miss Marie Langevin, who joined the staff of Continuing and Special Education April 1, 1975. She will travel throughout the Northwest Territories. Miss Langevin's job will be to help the Regional and Area Home Management staff plan programs, prepare materials and assist them in the coordination of various programs.

CONTRIBUTIONS OF I.O.D.E. TO N.W.T. COMMUNITIES

The I.O.D.E. (Imperial Order of the Daughters of the Empire) has extended its interest in community life in Canada to include active support of many projects in settlements in the Northwest Territories. These I.O.D.E. projects have contributed, both directly and indirectly, to the field of adult education in the North. It is only fitting that a record of this practical outreach be included in this report of Community Adult Education in the N.W.T.

One of the objectives of the organization is to advance and enhance human development in practical and positive ways wherever it can. The following statement is concrete evidence of the ways in which the I.O.D.E. has tried to reach this goal in the N.W.T.

1959 - Community Hall at Frobisher Bay, N.W.T. Money sent for materials. (Opened in July, 1960).
- Community Teacher given bursary for summer course in Library Science.

1960 - Prize books for 11 schools in the Mackenzie District of the N.W.T. (Through Department of Indian Affairs).
- Community Teacher given bursary for summer session in Library Science.

1962 - Community Hall in Tuktoyaktuk.
- 56 schools and 12 hostels in N.W.T. adopted by I.O.D.E. chapters across Canada. (Items sent were for use in adult education programs or by the entire community).

1963 - Community Hall in Baker Lake.

1964 - 62 schools and 14 hostels in N.W.T. supported (similar project to 1962).

1967 - Incentive awards to Churchill Vocational Centre, Churchill, Manitoba. (Education centre for Keewatin District, N.W.T.).
- 2000 woolen vests.

1968 - $4,000.00 to Dr. Elizabeth Cass, Ophthamalogist, for Northern Health Services towards an eye research centre.

1970 - Magazine subscriptions and books to reading rooms in Frobisher Bay, N.W.T.
- Bathing suits for boys and girls learning to swim in various N.W.T. pools and especially in the pool on "Corky" the barge supplied by the Canadian Red Cross for the Mackenzie River settlements.

1971 - 2 Language Masters (each with English as a Second Language programs) to Adult Education Centres in Coppermine, N.W.T. and Spence Bay, N.W.T.
- Desk model trainer sets.
- Baby layette programme begun with Northern Nursing Stations.
- Supplied baby incubators to some Nursing Stations and hospitals in N.W.T.
- Some radio stereo sets to Nursing Stations in N.W.T.
- Northern Lights program trip and small supplies to adopted nursing stations in N.W.T.

1973 - Desk model trainer sets in 3 areas.

1974 - SOS (Source of Survival) providing medical emergency kits jointly with St. John Ambulance Association in various N.W.T. communities.

1975 - Subscriptions for various magazines for schools.
- Costumes for Tunik Tyme Carnival, Frobisher Bay, N.W.T.
- $2,000.00 for recreational equipment for settlements.

1976 - Junior Chapter Projects - operation Surusikuluit - (little people)
- Educational trip and gifts to children of kindergarten age in the N.W.T.
- Scrapbooks of the Royal Family
- Resusci-Baby - teaching dolls used to help in training of nurses in the correct method of resuscitating new born babies.
- TNT - (Toys for Northern Tots) - given through the nursing stations.

1977 - The Queen's Silver Jubilee Year - a mobile library for the in-service training of nurses in remote nursing stations.
- a unique collection of water colors of the Caribou Eskimos to the new Museum of the North.

DUTIES OF COMMUNITY ADULT EDUCATION

Under the Direction of the Regional C.A.S.E. Supervisor or Superintendent of Education

A. Get to know the community; Identify community needs (an ongoing process)

a) attending community meetings pertinent to Adult Education;

b) communicating with settlement leaders;

c) identify community leaders;

d) establishing rapport and trust with local people;

e) establish communications with various local agencies, such as government, local business, church groups, etc.;

f) establishing external communications with "outside" organizations and individuals;

g) conducting community surveys both oral and written as and if required.

B. Implementation and Organization

- Maximize the use of human resources, structures and equipment toward an expanded program;

a) locate suitable facilities;

b) inventory available resources (physical and human);

c) order materials and supplies;

d) obtain necessary approval, determine availability of funds;

e) co-ordinate programs with other agencies, i.e. St. John Ambulance, Family Planning, other Government programs - inter and intra-departmentally.

C. Duties

- Program Development: to develop programs as needed such as B.I.S., B.T.S.D., B.J.R.T., Grade (0-1).

a) Adult Basic Education

b) Small engine maintenance

c) Small business management

d) Carpentry

e) Sewing

f) Home Management

g) Vocational courses

h) Any other courses to meet expressed and emerging needs.

D. Operation of Programs

a) To instruct;

b) To supervise 1) assistants
2) trainees
3) casuals

c) To evaluate - program, personnel and students;

d) To report monthly activities to superior;

e) To co-ordinate all programs: 1) day classes
2) evening classes

f) To monitor apprentices.

E. Counselling and Advisory Services

a) Formal and informal: advising local residents re: program applications, e.g. New Horizons, L.I.P.

b) Students: 1) career selection
2) educational program
3) external programs - technical institutes
- community colleges
- A.V.T.C.

4) correspondence courses
5) personal problems
6) family problems

c) Testing and evaluating through National Testing procedures.

d) Invigilating examinations.

F. Course Preparation

a) Researching and developing course materials

b) Writing course material

c) Evaluating course material

d) Methodology)

e) Techniques) Selection and Development

f) Devices)

G. Communication With Individuals, Organizations

a) Hardware operation

- v.t.r., language masters, slide projectors, movie projectors, film strip projectors, tape and reel cassettes;

b) Developing and preparing advertising;

c) Utilization of written materials, e.g. books, pamphlets;

d) Letter writing - reports
individuals
organizations

e) Talks to groups, meetings, lyceum

f) Discussion groups

g) Dissemination of information - unemployment insurance
- income tax
- social security

h) Library development and operation (liaison)

H. Administration

a) Assisting with development and operation of recreation activities.

b) Public Relations: meetings, personal discussions, written communications.

c) General clerical duties - letter writing
- report writing
- janitorial duties
- building maintenance
- building utilization
- arranging transportation
- guiding V.I.P. Visitors
- co-ordinating use of and utilizing other buildings.

I. Other Duties as Required

VIDEO TAPE

A sample of work done in the Baffin Region by Bill Hoggarth, Adult Educator, Frobisher Bay, 1972-73:

1. Igloolik

From October 30th to November 12th I was in Igloolik. It was my first visit, a chance to meet familiar "names" and get acquainted with the settlement. Mike and Ellie Denker were up to their ears preparing for BTSD, putting out a newspaper, helping an itinerant C.A.P. instructor and coping with all the little things. This worked out fine, as there were several jobs I could do on my own: duplicating a series of videotapes from a C.A.P. conference (marketing, pricing, new product development and related topics) so that copies could be held in the settlement; dubbing the soundtracks onto cassette for Simon Iyyraq, Igloolik's up-and-coming entrepreneur; inventorying the Frontier College and GNWT audio-visual equipment; trying to coax some life into an old spirit duplicator cast off from the school. Ian Morrison of Frontier College delivered a portable Sony monitor, which will make taping sessions on the Sky River pattern more feasible. We went over editing with the portapack, using equipment as needed on a loan basis from the school.

2. Alcohol Conference Tapes

Alex Tukatuk videotaped 18 hours of the Social Development alcohol education conference in Pangnirtung. Social Development wanted parts of the conference edited down for use in a staff training course in December. The editing, which involved viewing most of the 18 hours, took nearly two weeks spread over three. Completed are two hours of edited material:

- Alcohol and the Body, with Dr. Alex Williams
  Part 1 - the effects of alcohol on the body organs
  Part 2 - Questions and answers (including discussion of the Antabuse pill and vitaminized, low alcohol beer.

- Alcohol and the Law, with lawyer Bill Stillwell
  Part 1 - NWT Liquor Ordinance and Criminal Code of Canada
  Part 2 - Questions and answers: Alcohol and the Police, with Inspector Vaughn of the RCMP.

The tapes are available on request for alcohol education seminars in Baffin communities (and will be made known elsewhere, such as Peter Cincer in Rankin Inlet). The soundtracks are also available on reel-to-reel tape or cassette for anyone interested. In addition, I may do a shorter (1 hour) program on alcohol, using some of the Pangnirtung material and other material before the New Year, after I return from Grise Fiord. The program would be intended for situations less formal than an alcohol seminar.

3. CBC Northern Service TV Spots

CBC station manager Pat Reilly is far less keen than last year to do local TV broadcasting. There are several reasons. The programs we did last year were a community success but from Pat's viewpoint they were a failure, because CBC would not authorize equipment and staff for regular local broadcasting. Pat has since been swamped by demands for local TV from people who don't know how much work is involved. Now, with full-day scheduled programming via the Anik satellite, he feels doubly inhibited in pre-empting network shows with unauthorized programs. One complaint could land him in hot water with the corporation. The alternative is late night programming after regular hours, but he's not even sure the new technician knows how to plug our half-inch Sony equipment into the transmitter so etime to find out. Another catch arises in the matter of Pat's staff taking part in the production. They can refuse to do so under the terms of their union contract. The productions done last year required a lot of extra effort from Pat and his staff. The staff question is probably of great concern to Pat at the moment. There has been a high turnover in personnel recently and Pat is very much pre-occupied with the radio station. He is struggling, as he has since arriving in Frobisher, to make the station a community re-

of CFFB radio. Without the resources of CFFB's sound studio, local television programs will be more difficult to do well, and the result will be less appealing. Pat has not said that he will not broadcast local programs; now he is looking for an evening of poor network shows when he will put on an evening of local material, produced by anyone in the community. The alcohol program referred to above would be suitable for an evening of this kind.

There is, additionally, one other possibility for Eskimo-language television. Northern Service is looking for station break spot announcements suitable for broadcasting via the satellite. The technical requirements for these spots are outlined in a letter attached as an appendix to this report. Briefly, for the time being announcements would be held to 28 seconds, preferably English and Inuktitut, utilizing graphic artwork reproduced as a black and white 35 mm transparency. I plan to complete two or three samples in the New Year. Subject matter might include public health, ski-doo safety, fire safety and the like. The voice recording will be done at CBC and I will try to get John Weetaltuk to do the graphics. CBC had already expressed an interest in John's work; head office like the illustration of his which appears weekly on the TV page of Inukshuk.

4. Documentary of Corrections Centre

Jim Britton, superintendent of the new corrections centre, has asked for help in producing a documentary videotape about the centre. This will be used to inform the residents of Frobisher of precisely what goes on in the institution. Jim expects many visitors to the innovative centre and he expects to be too busy during the opening months to have much time for them personally. The videotape would partially solve the problem of how to cope with visitors. It might also be useful as orientation material for new inmates coming into the program later on. Jim proposes that I accompany him and his staff onto the land in January when the hunting camp is established. There would be an element of staff training in this - some of the staff would role play as inmates, others as corrections staff.

One of the reasons Jim came to me for assistance stems from the commissioner's recent policy directive on VTR equipment. Jim tried to requisition VTR equipment for the corrections centre, and was then informed that all such equipment has been placed under the control of the resource centres. He assumed that this meant the Adult Education Centre. At present the AEC does not have sufficient equipment to make it semi-permanently available to the corrections centre; nor, do I think, is other equipment likely to be forthcoming from in town.

5. Travel Arctic Training Program

Phil Cove, seconded to the classification review team from the Division of Tourism, dropped in to discuss a tourism training program planned for next spring. The Tourism Division is going to hold training programs in food service and related tourist employment fields. This is tied in with plans to open new tourist centres in the Baffin and Keewatin regions. As part of the training material, Tourism would like to have a videotape and possibly other audio-visual training aids. It would be Eskimo-language material produced in the Eastern Arctic. I suggested Pangnirtung and Phil said that Pang was already being considered. Tourism would pay the production costs. I indicated a willingness to support or be involved in the production.

6. Recreation Seminar

Recreation personnel in Frobisher, led by Ken Briscoe, have scheduled a recreation seminar for December 8th. The idea is to get as many people out for the day as possible, in an attempt to increase community awareness of what recreation is and can be here. Ken asked for help in videotaping several groups of people discussing recreation. This material was then to be edited down and used as a basis for discussion throughout the day long seminar. One segment was taped and I showed Ken Briscoe how to edit.

COMMUNITY LEADERSHIP TRAINING WORKSHOPS

1970 - 1971

Training Staff

There have been three Community Leadership Workshops held in the Northwest Territories under the auspices of the Department of Education as follows:

Date	June 4-15, 1970	March 8-18, 1971	August 15-27, 1971
Settlement	Chesterfield Inlet	Fort Smith	Fort Good Hope
Training Staff	Dr. Ed Moe, Cornell University	Dr. Ed Moe, Cornell University	Dr. Ed Moe, Cornell University
Training	Terry Garvin Human Resource Development Edmonton, Alta.	Terry Garvin Human Resource Development Edmonton, Alta.	Terry Garvin Human Resource Development Edmonton, Alta.
	Merle MacDonald Univ. of Alberta Edmonton, Alta.	Bruce McFarlane Univ. of Brandon Brandon, Man.	Bruce McFarlane Univ. of Brandon Brandon, Man.
	Elsie Ferguson Y.W.C.A. Winnipeg, Man.	Jim Burke Univ. of Winnipeg Winnipeg, Man.	Bob Langin Alta. Human Resources Development Calgary, Alta.
	Terry Forth Supervisor, CASE Fort Churchill, Man.	Pat Adams Univ. of Saskatchewan Saskatoon, Sask.	Pat Adams Univ. of Saskatchewan Saskatoon, Sask.
Organizers	Don Castleden Sup., Adult Basic Education Dept. of Education	Don Castleden Sup., Adult Basic Education Dept. of Education	Echo Lidster Sup., Adult Programs Dept. of Education
Delegates	The names of community representatives attending are attached.		

Purpose of Community Leadership Workshops

The Community Leadership Workshops are a means of bringing people together in a friendly, non-threatening, learning situation.

The goal of these workshops is to diffuse ideas and to generate a sense of hope among people by helping them:

1. To learn more about themselves as individuals and their relationships with others.
2. To learn more about their communities.
3. To learn how to identify and use human and material resources in their communities.
4. To learn more about decision-making process and how this process may be applied in community development.
5. To learn how to help people organize to achieve goals which are important to them.
6. To learn how to be more effective leaders.
7. To learn how to obtain and use information.

These objectives were determined from statements made by delegates on a registration form sent to the communities a few weeks prior to each workshop. The delegates selected by their communities (or in the case of government staff by their supervisors) were asked what they hoped to gain from such a workshop. The replies appearing on the registration form were examined by the training staff when they gathered for the workshop. The training staff spent two days prior to the arrival of the delegates studying the delegates replies, getting to know each other and deciding on various procedures to use to meet the expectations of the delegates.

Accommodation for Staff and Delegates

Delegates roomed and dined in a central location.

In Chesterfield (June 5-15, 1970) delegates lived in Turquetil Hall, the Adult residential centre for the Keewatin and a former student hostel.

In Fort Smith (March 8-18, 1971) delegates roomed and met in Grandin College, former student residence and now location of the Northern Teachers Education Program. Meals were taken at the Adult Vocational Training Centre nearby.

In Fort Good Hope (August 18-27, 1971) delegates slept in three small student hostels, vacant for the summer. Meals were served in one of them. The workshop procedures took place in a former Elementary School, a short walk up the hill.

Training Design

A. Delegates to the Workshop

Participating communities were asked to send four or five delegates so that there would be a nucleus of trained people returning to these communities.

There is a distinct advantage in training a group or team from a given community in the same training program, as the small group or team supports the transfer of the experience and the very meaningful relationships developed in the training to the actual home community. The training design required a broad cross-section of the community volunteers, professional workers, administrators, elected officials, and individuals concerned with the human and material development of communities in the north.

The participants represented hamlet and advisory councils; adult education staff; area administration; the Northwest Territorial Indian Brotherhood; Thebacha, a community volunteer association in Fort Smith; church missions; the Company of Young Canadians; a fur garment co-operative; Indian Band Councils; and the Sunrise Association, a community group in Hay River. Many of the participants were community volunteer workers, clergy, administrators, and community organizers and nurses.

Participants in the workshops were helped to experience meaningful interpersonal relationships so that all could garner the benefit of the life experiences of delegates.

The training staff was committed to attempt total involvement of an extremely diverse group. Many members of the group had come together for the first time and from widely differing backgrounds and experiences.

B. Techniques Used and Concepts Developed

i) A sense of community

The major theme of the workshops was the organization of people - in small groups, associations and communities. Organizing people implies the development of a sense of purpose and direction.

Related to the organizing of people was the need to develop a sense of community. During the workshops the participants and staff were part of a "learning community". It was important to relate this sense of community - of belonging, of purpose and endeavor - to the communities and organizations that were part of the back-home setting of each participant.

Delegates were assigned to a group containing representatives from each community. This combination of delegates comprised the main working groups throughout the workshop.

Delegates also had opportunities to meet in groupings as members of their home community.

The role of people in a group, in providing leadership, in getting a task completed, and in maintaining harmony in the group, had a direct bearing on how people participate. The idea of "community" to an administrator who must deal with the physical community plant in his day to day work varies widely from a priest who is concerned with the spiritual expression of a group of people or an Indian whose life is tied closely to family relationships within a small band, and the band's existence as an integrated part of the human environment.

Participants were encouraged to assess behavior that is supportive and co-operative as well as behavior that blocks and makes development difficult and often impossible.

ii) Team Building

The intense involvement of people in the training, on both an individual and group level, was an essential component in building a team of workers that could effectively share the laboratory experience. This experience focused on both the inter-personal involvement of the participants and the application of a theoretical framework for community organizing and development. In the workshop setting the team could test each other's goal and plans. These ideas could be further strengthened and refined by drawing on the technical resources and experience of trainers and other delegates to the workshop.

iii) Decision-Making

The workshops developed a number of themes directly related to the organizing of people and the development of a community. Decision making in groups and effective co-operation was emphasized. Here the effect of consensus, competition, power relationships and authority was related to the role of leadership, the involvement of group members, the completion of a task, as well as the impact of each group member in reaching the decision. The process also required the delegates to identify and set goals for their communities, as well as to decide which plans should have primary and lesser priorities and why.

iv) Communication, Consultation, the 'Helping' Relationship

The helping relationship, the development of trust in a group on an inter-personal level, effective communication, and the consultative process are aspects of group behaviour. An understanding of these processes is essential if individuals are to be effective in initiating and helping people to develop effective groups and communities. Participants were encouraged to look at their own behaviour within these areas of interaction, to assess their impact on others and the impact of others on themselves.

The function of the Work Group, which remained a reference point throughout the laboratory, was the processing of group and individual interaction. The group both supported the individuals exploration of individual and group behaviour and clarified as well as questioned assumptions and stereotyped views.

v) Mobilizing Human and Technical Resources

The use of human and technical resources in the community and available to the people from outside the existing group, was an important theme. How to use a consultant, advisor, or expert, as well as provide help and consultation were aspects of this theme. Many people find it difficult to look beyond themselves for assistance and also have difficulty in offering help when it is wanted as well as restraining themselves when help is not desired by others.

vi) Community Models

Conceptual models of a community were developed by each special interest group, and the similarities and the differences in each model were highlighted. In many instances the description of an idea, "What is a community", while appearing very similar in descriptive form as presented by each interest group, emerged in the models as something quite distinct and different.

vii) Planning and Problem Analysis

Planning related to back-home community problems was integrated into all activities in the workshops. A number of sessions dealt with defining and clarifying problem areas. Techniques for analysis of the forces at work in a given problem were introduced and the analysis of individual community problems was followed with approaches or "Action Steps" that might be taken to change existing conditions.

viii) People Participation

The underlying assumption of the workshops is that people must be involved in decision-making if they are to be motivated. People only participate when they feel that others think they have something to contribute. The workshops were highly successful in obtaining participation from all taking part in the training, and provided a model and method that can be applied by participants in their various pursuits in their communities.

The focus on the process at work in the workshops - in the small group sessions, in model building, in the exercises on co-operation, communication group task and maintenance functions, decision making and involvement in the "learning community", attempted to draw constant attention to what people were experiencing - the dynamics and the means of inviting and maintaining participation.

List of Training Staff in Community Leadership Workshops in N.W.T.

Chesterfield Inlet, N.W.T. June 4-15, 1970	Fort Smith, N.W.T. March 8-18, 1971	Fort Good Hope, N.W.T. August 18-27, 1971
Don Castleden, Yellowknife, (C.A.S.E.)	Pat Adams, University of Saskatchewan, Saskatoon, Sask.	Pat Adams, University of Saskatchewan, Saskatoon, Sask.
Miss Elsie Ferguson, (YWCA), Winnipeg	Jim Burke, Univ. of Winnipeg, Winnipeg, Man.	Terry Garvin, Edmonton, (HERDA)
Terry Garvin, Edmonton, (HERDA)	Don Castleden, Yellowknife, (C.A.S.E.)	Bob Langin, Calgary
Merril MacDonald, Univ. of Alberta	Terry Garvin, Edmonton, (HERDA)	Bruce McFarlane, Univ. of Brandon, Brandon, Manitoba
Dr. Ed Moe, Salt Lake City, Utah (Director)	Dr. Ed Moe, Salt Lake City, Utah (Director)	Dr. Ed Moe, Salt Lake City, Utah (Director)

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List of Participants in Community Leadership Workshops in N.W.T.

Chesterfield Inlet, N.W.T.
June 4-15, 1970

Agatha Agak, Repulse Bay
Antoine Barnaby, Yellowknife
Florence Barnaby, Colville Lake
Georgia Barth, Fort Simpson
Charlie Beaulieu, Yellowknife
Francis Blackduck, Yellowknife
Sister D. Burke, Fort Smith
Bob Burns, Chesterfield Inlet
August Catholique, Snowdrift
Arnold Chile, Hay River
Fred Erasmus, Yellowknife
Isidore Zoe Fish, Lac La Martre
Bob Gamble, Chesterfield Inlet
Millie Greenland, Aklavik
Dora Gully, Fort Franklin
John Ipkanark, Chesterfield Inlet
Jim Komeak, Tuktoyaktuk
Casimer Kritderluk, Chesterfield Inlet
Therese Kimarliardjuk Chesterfield Inlet
Felix Lockhart, Snowdrift
Father LeVerge, Spence Bay
B. Masuzumi, Yellowknife
Father J. Meuss, Chesterfield Inlet
Don Miller, Baker Lake
Leon Modeste, Fort Franklin
Cyril Manant, Chesterfield Inlet
Philip Noolook, Rankin Inlet
Fred Norwegian, Fort Simpson
E. Petrovitch, Yellowknife
Ralph Porter, Gjoa Haven
Gordon Raymond, Inuvik
Leo Satorski, Rankin Inlet
Tom Sammartok, Churchill
Margaret Sammartok, Churchill
Jean Sestiak, Baker Lake
Raymond Sonfrere, Hay River
Andre Tautau, Chesterfield Inlet
Jim Thom, Fort Providence
Isidore Tourangeau, Pine Point
Dave Webster, Eskimo Point
Mary Wilson, Inuvik

Fort Smith, N.W.T.
March 8-18, 1971

Michael Alerk, Baker Lake
Michael Amarook, Baker Lake
Steve Anavilok, Cambridge Bay
Levi Angmak, Eskimo Point
John Angnaloojuak, Eskimo Point
Doris Angohaitok, Cambridge Bay
Lorraine Beattie, Yellowknife
William Bertrand, Fort Liard
Ethel Blondin, Fort Franklin
Joachim Bonnetrouge, Fort Providence
Fred Boucher, Snowdrift
Linda Boucher, Yellowknife
Dr. Elizabeth Cass, Fort Smith
Father Choque, Baker Lake
Susan Cook, Fort Good Hope
Ken Crosby, Fort Norman
Johnny Catholique, Yellowknife
Ernie Davis, Inuvik
Audie Dyer, Fort Smith
Isadore Ekotla, Fort Liard
Sandra Fecht, Yellowknife
Cheryl Fennel, Yellowknife
Terry Forth, Churchill
Tadit Francis, Fort McPherson
Sarah Gardlund, Aklavik
Nelson Green, Fort Smith
Gabriel Hardisty, Ft. Wrigley
Rod Hardy, Fort Norman
Eric Jones, Fort Smith
Steve Kakfwi, Ft. Good Hope
Mark Kalluak, Eskimo Point
Rhoda Karetak, Eskimo Point
Mary Kendi, Aklavik
Herb Lafferty, Ft. Simpson
Saul Landa, Fort Smith
Stan Lantz, Pine Point
Dr. Echo Lidster, Yellowknife
Angeline Lockhart, Snowdrift
Felix Lockhart, Snowdrift
Daniel Loman, Fort Liard
Wally Masazumi, Fort Good Hope
Ted Matto, Fort Providence
Linda Morin, Hay River
Angus Moses, Fort Wrigley
Rose Moses, Fort Wrigley
James Nazon, Arctic Red River
Lena Norberg, Coppermine
Rene Otak, Igloolik
David Ovingayal, Eskimo Point
Roddy Peters, Fort McPherson
Mary Pope, Fort Good Hope
Charlotte Smith, Fort McPherson
John Edward Snowshoe, Fort McPherson
Don St. John, Eskimo Point
Gerry Tanner, Baker Lake
Jim Thom, Fort Providence
Rose Mary Thrasher, Tuktoyaktuk
Isadore Tourangeau, Pine Point
Wilf Tripe de Roche, Fort Smith
Louis Voisey, Whale Cove
Ernie Walker, Fort Smith

Fort Good Hope, N.W.T.
August 18-27, 1971

Adeline Andre, Arctic Red River
Eva Avadluk, Cambridge Bay
Antoine Barnaby, Yellowknife
Florence Barnaby, Colville Lake
Charles Barnaby, Fort Good Hope
Terry Berscheid, Fort Smith
Alexis Blancho, Colville Lake
James Caesar, Fort Good Hope
Celine Chinna, Fort Good Hope
Martha Chinna, Fort Good Hope
Harold Cook, Inuvik
Cassien Edgi, Fort Good Hope
Cindy Erasmus, Yellowknife
David Flynn, Yellowknife
George Grandejambe, Fort Good Hope
Joe Grandejambe, Fort Good Hope
Nelson Green, Fort Smith
Charlie Gully, Fort Good Hope
Mavis Harley, Inuvik
Mary Kablusiak, Eskimo Point
Jonas Kakfwi, Fort Good Hope
David Kelly, Fort Good Hope
Charlie Kochon, Colville Lake
Echo Lidster, Yellowknife
Brenda Liston, Fort Good Hope
Felix Lockhart, Snowdrift
Linda Lott, Eskimo Point
John Louison, Fort Good Hope
Margaret Louison, Fort Good Hope
Thomas Manuel, Fort Good Hope
Barney Masazumi, Fort Good Hope
Mary Masazumi, Fort Good Hope
Wally Masazumi, Fort Good Hope
James Nersyoo, Fort McPherson
Celine Orlias, Fort Good Hope
Sarah Kochon, Fort Good Hope
Roddy Peters, Fort McPherson
John Poitra, Fort Smith
Dolphus Shae, Fort Good Hope
Peter Shaw, Hay River
Charlotte Smith, Fort McPherson
John Stephen, Eskimo Point
Dora Tobac, Colville Lake
Frank T'Selie, Fort Good Hope
John T'Selie, Fort Good Hope
Dolphus Tutcho, Fort Franklin
Barbara Walker, Fort Good Hope

ᐅᓄᐢ ᐃᓕᓴᕐᓂᐊᕐᓯᒪᓪᓗᒍ ᐅᑎᐅᓄ 1974 ᐊᒪᓗ 1975

Night School Winter 1974-1975

ᐃᓕᓴᕐᓂᐊᕐᓯᒪᓪᓗᒍ ᓄᓇᕗᑦ ᐊᒪ ᐃᓕᓴᕐᓂᐊᕐᓯᓚᐅᖅ ᑲᑎᕋᐅᓄᓄᓕ ᑕᒪᓐᓇᐅᑉ ᐃᓕᓴ ᐊᑎᓂᕆᓚᐅᖅ ᐅᑎᐅᓄ ᐅᑎᐅᓂᒃᑯᓗᒃ 1974-1975

THE ADULT EDUCATION CENTER and THE GORDON ROBERTSON EDUCATIONAL CENTER are offering the following courses for the winter of 1974-1975

LANGUAGE - Eskimo (Phase 1)
French (Conversational)
English (Conversational)
Eskimo Syllabics
Translating and Interpreting
Other _____

ᐅᒃᑯᐊᓂᖅ - ᐃᓄᓐᓇ ᑭᓯᐊᓂᖓᓄᑦ ᓄᓇᕗᑦᓯᓚᐅᖅ
ᐅᓄᖅᑎᓄ, ᑭᐅᒃᑯᓂᕐᒥᒃ ᖃᓄᐃᓕᓴᕐᓂᐊᕐᓯᒪᓂᖅ, ᑭᐅᒃᑯᓂᕐᒥᒃ
ᐃᓄᓐᓇ, ᑭᓇᐅᔭᕐᓂᒃ ᐊᒪᓗ ᓄᓇᕗᑦᓯᓚᐅᖅ ᑐᓴᐅᒪᔪᓄᑦ
ᓇᓇᕐᔪᐊᓕᕆᔨᓄᑦ ᐊᒪᓗ ᓄᓇᕗᑦᓯᓚᐅᖅ ᐅᖃᓕᓂᐊᕐᓗᒍ

BUSINESS - Typing and Office Practice
Bookkeeping and Accounting
Shorthand
Business Machines
Small Business Management
Other _____

ᐱᓇᓱᐊᓂᖅ - ᐊᒥᓱᓂ ᐊᒪᓗ ᓇᓂᐊᕐᓂᖅ
ᐱᓇᓱᐅᑎᓚᐅᓂᕐᓂᒃ ᓄᑖᒥᓄᑦ ᐃᓕᓴᕐᓂᐊᕐᓯᒪᓂᖅ
ᓇᓇᕐᔪᐊᓂᒃ ᒪᓕᒐᓱᒃ ᐱᓇᓱᐊᓂᕐᓂᒃ ᐃᓕᓴᕐᓂᐊᕐᓯᒪᓂᖅ
ᐊᑎᓇᑎᓂᒃ, ᐊᑎᓚᐅᓇᑎᓂᒃ, ᐃᓕᓴᕐᓂᐊᕐᓯᒪᓂᖅ

ARTS AND CRAFTS-
Carving
Drawing and Painting
Photography
Other _____

ᓴᓐᓴᐅᒪᓂᖅ - ᒪᓐᓇᐅᓂᖅ ᓴᓐᓴᐅᒪᓂᖅ
ᐃᓄᓐᓇ ᐃᓄᐃᑦᓯᓚᐅᖅ ᐊᒪᓗ ᐱᓕᕆᓂᖅ
ᐅᑐᓂᒃ ᐅᑐᐃᓕᓴᕐᓂᐊᕐᓯᒪᓂᖅ - ᐃᓄᓐᓇ ᓯᓚᑦᓯᓚᐅᖅ
ᐅᑐᓂᒃ ᐅᑐᐃᓕᓴᕐᓂᐊᕐᓯᒪᓂᖅ ᑕᒪᓐᓇᐅᑉ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ
ᓯᑭᓕᕆᓂᖅ ᐊᒪᓗ ᓯᑭᓕᕆᓂᖅ ᐃᓕᓴᕐᓂᐊᕐᓯᒪᓂᖅ

HOME MANAGEMENT -
Northern Sewing
Tailoring
Stretch and Sew
Cooking around the world
Other _____

ᐃᓕᓴᕐᓂᐊᕐᓯᒪᓂᖅ-ᐊᒻᒪᓗᒍ ᓄᑖᒥᓄᑦ
ᐊᑐᐃᓐᓇᖅᑐᓂᒃ ᓄᑖᒥᓄᑦ, ᐃᓄᓐᓇ ᑎᑎᕋᐅᓯᒪᓂᖅ, ᖃᓄᐃᓕᓴᕐᓂᐊᕐᓯᒪᓂᖅ
ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ ᓴᓐᓴᐅᒪᓂᖅ ᐊᒪᓗ ᓴᓐᓴᐅᒪᓂᖅ
ᑕᒪᓐᓇᐅᑉ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ ᓄᑖᒥᓄᑦ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ
ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ

VOCATIONAL-Small Engine Repairs
Auto Troubleshooting
Home Maintenance
Driver Training
Other _____

ᐅᓪᓗᑎᐃᓐᓇᖅᑐᓂᒃ ᑕᒪᓐᓇᐅᑉ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ
ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ ᐊᒪᓗ ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ
ᑕᒪᓐᓇᐅᑉ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ
ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ ᐊᒪᓗ ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ
ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ

FITNESS - Man's Fitness
Women's Fitness
Survival Training
Karate
Dancing and Music
First Aid
Other _____

ᐅᓪᓗᑎᐃᓐᓇᖅᑐᓂᒃ ᑕᒪᓐᓇᐅᑉ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ
ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ ᐊᒪᓗ ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ
ᑕᒪᓐᓇᐅᑉ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ
ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ ᐊᒪᓗ ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ
ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ

If you are interested in one or more of these courses, please remove this page, circle the course or courses desired, and return the page to the Adult Education Centre, Box 730, Frobisher Bay, N.W.T.

ᐅᓪᓗᑎᐃᓐᓇᖅᑐᓂᒃ ᑕᒪᓐᓇᐅᑉ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ ᐃᓄᓐᓇ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ ᑕᒪᓐᓇᐅᑉ ᐊᑐᐃᓐᓇᖅᑐᓂᒃ ᐃᓄᓐᓇ

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LANGUAGES SPOKEN BY RESIDENTS - 14 YEARS OF AGE AND OVER, BY AGE AND SEX,
IN THE ARCTIC COAST DISTRICT - DECEMBER, 1969

AGE	INDIAN		INDIAN & ENGLISH		ESKIMO		ESKIMO & ENGLISH		ENGLISH		ENGLISH & OTHER		UNKNOWN	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
14					1		19	20	1				1	3
15-19					4	6	83	81	6	1				2
20-24					15	17	55	51	2	1			1	
25-29					43	35	26	21	2	1				
30-34					33	56	23	15	2					
35-39					35	38	18	12						
40-44					24	27	11	4						
45-49					31	24	18	6						
50-54					27	25	11	2						
55-59					23	23	7	2						
60-64					23	10	2	1						
65-99					29	18	3	1						
TOTAL = 1082					288	279	276	216	13	3			2	5

LANGUAGES SPOKEN BY RESIDENTS - 14 YEARS OF AGE AND OVER, BY AGE AND SEX,
IN THE BAFFIN REGION - JANUARY, 1969

AGE	INDIAN		INDIAN & ENGLISH		ESKIMO		ESKIMO & ENGLISH		ENGLISH		ENGLISH & OTHER		UNKNOWN	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
14					4	3	27	31						
15-19					55	47	201	192		1				1
20-24					74	83	138	91			1		1	1
25-29					92	123	63	33	1					
30-34					94	124	43	12					1	
35-39					97	104	33	12						1
40-44					71	77	20							
45-49					68	62	11	2					1	
50-54					57	41	13	3						
55-59					36	33	5							
60-64					26	32	1							
65-99					35	28	2						1	1
TOTAL = 2410					709	757	557	376	1	1	1		4	4

LANGUAGES SPOKEN BY RESIDENTS - 14 YEARS OF AGE AND OVER, BY AGE AND SEX,
IN THE KEEWATIN DISTRICT - JANUARY, 1969

AGE	INDIAN		INDIAN & ENGLISH		ESKIMO		ESKIMO & ENGLISH		ENGLISH		ENGLISH & OTHER		UNKNOWN	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
14						2	23	26						
15-19					3	11	94	99						
20-24					13	18	93	71						
25-29					34	45	39	33						1
30-34					41	71	21	9						
35-39					43	38	18	2					1	
40-44					43	54	14	2					1	
45-49					31	30	5	4						
50-54					25	33	5						1	
55-59					25	17	1	1						
60-64					15	19	5							
65-99					17	21	1	2						
TOTAL = 1221					290	359	319	249					3	1

LANGUAGES SPOKEN BY RESIDENTS - 14 YEARS OF AGE AND OVER, BY AGE AND SEX,
IN THE MACKENZIE DISTRICT - OCTOBER, 1969

AGE	INDIAN		INDIAN & ENGLISH		ESKIMO		ESKIMO & ENGLISH		ENGLISH		ENGLISH & OTHER		UNKNOWN	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
14		1	32	42			5	13	101	94	2		25	30
15-19	4	2	190	172			40	38	466	439	30	29	52	54
20-24	5	1	172	133			49	45	476	515	77	69	41	31
25-29	7	26	97	94			42	51	400	338	101	73	37	15
30-34	19	32	93	77			28	40	291	251	86	71	20	20
35-39	37	59	100	72		1	37	28	235	227	90	46	27	15
40-44	51	47	68	66			28	20	197	169	78	34	23	14
45-49	33	40	48	34	1	3	32	29	153	165	39	35	18	19
50-54	37	25	54	23	2	4	20	14	121	114	29	16	13	11
55-59	38	37	37	26	2	2	14	14	90	65	22	9	16	7
60-64	28	37	30	21		2	5	3	49	31	17	3	12	6
65-99	90	103	58	30	3	5	11	7	73	56	25	6	35	22
TOTAL = 9832	349	410	979	790	8	17	311	302	2652	2464	596	391	319	244

LANGUAGES WRITTEN BY RESIDENTS - 14 YEARS OF AGE AND OVER, BY AGE AND SEX,
IN THE ARCTIC REGION - DECEMBER, 1969

AGE	INDIAN		INDIAN & ENGLISH		ESKIMO		ESKIMO & ENGLISH		ENGLISH		ENGLISH & OTHER		UNKNOWN	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
14							3	9	17	11			3	3
15-19					2	3	43	41	43	36			12	9
20-24					20	16	25	31	18	18			9	4
25-29					40	34	10	4	10	10			12	6
30-34					37	50	3	9					15	14
35-39					31	31	4	3	6	4			2	11
40-44					24	21	2	2	4	2			18	8
45-49					34	18	3	3					13	12
50-54					23	15	1						13	1
55-59					11	11	4						24	4
60-64					10	4		1					14	7
65-99					6	6							23	16
TOTAL = 1080					238	209	98	103	98	81			158	95

LANGUAGES WRITTEN BY RESIDENTS - 14 YEARS OF AGE AND OVER, BY AGE AND SEX,
IN THE BAFFIN REGION - JANUARY, 1969

AGE	INDIAN		INDIAN & ENGLISH		ESKIMO		ESKIMO & ENGLISH		ENGLISH		ENGLISH & OTHER		UNKNOWN	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
14					4	1	26	31					1	2
15-19					69	44	171	180	3	4			13	13
20-24					99	95	103	67	3	1	1		8	12
25-29					109	128	30	16	1	1			16	11
30-34					113	130	19	1		1			6	4
35-39					113	106	8	1					9	10
40-44					80	75	3						8	2
45-49					74	58	2	1					4	5
50-54					60	42	1						9	2
55-59					36	32							5	1
60-64					26	32							1	
65-99					32	24	1						5	5
TOTAL = 2410					815	767	364	297	7	7	1		85	67

LANGUAGES WRITTEN BY RESIDENTS - 14 YEARS OF AGE AND OVER, BY AGE AND SEX,
IN THE KEEWATIN DISTRICT - JANUARY, 1969

AGE	INDIAN		INDIAN & ENGLISH		ESKIMO		ESKIMO & ENGLISH		ENGLISH		ENGLISH & OTHER		UNKNOWN	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
14					2	7	21	21						
15-19					14	20	82	87					1	3
20-24					49	46	54	42					3	1
25-29					61	69	12	7						3
30-34					53	77	6	1					3	2
35-39					58	39	1						3	1
40-44					55	56	3							
45-49					32	30		1					4	3
50-54					30	31							1	2
55-59					23	17							3	1
60-64					15	16	1						4	3
65-99					13	15							5	8
TOTAL = 1221					405	423	180	159					27	27

LANGUAGES WRITTEN BY RESIDENTS - 14 YEARS OF AGE AND OVER, BY AGE AND SEX,
IN THE MACKENZIE DISTRICT - OCTOBER, 1969

AGE	INDIAN		INDIAN & ENGLISH		ESKIMO		ESKIMO & ENGLISH		ENGLISH		ENGLISH & OTHER		UNKNOWN	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
14	1		2	2			2	1	131	144	2		27	32
15-19	4	1	13	8			5	9	661	635	23	18	76	63
20-24	4		6	4		1	6	10	691	692	40	38	73	50
25-29	4	6	5	4	1		8	11	525	465	66	48	75	63
30-34	6	5	9	3	1	1	7	6	385	346	58	47	73	80
35-39	10	9	15	4	2	1	6	8	321	298	62	28	110	99
40-44	11	13	6	8	1	1	8	5	247	219	54	22	118	86
45-49	9	10	9	2	6	8	8	6	187	205	29	23	75	70
50-54	16	8	3	4	3	3	6		151	130	19	8	79	53
55-59	14	11	2		5	4	4	2	108	84	19	5	67	54
60-64	10	7	3	1	2	1	1		60	32	14	3	51	59
65-99	22	11	4	2	8	4	1		89	56	23	5	148	151
TOTAL = 9832	111	81	77	42	29	24	62	58	3556	3306	409	245	972	860

COMMUNITIES IN THE NORTHWEST TERRITORIES OF CANADA WITH ADULT EDUCATORS BY YEARS IN OPERATION

SETTLEMENT	1967	1968	1969	1970	1971	1972	1973	1974	PROGRAM
1. Aklavik						x	x	x	B.I.S.
2. Baker Lake						**	x	x	Community Work
3. Cambridge Bay				x		x	x		A.B.E. & Fluency
4. Cape Dorset						x	x	x	A.B.E. & Crafts
5. Chesterfield Inlet			x	x		x	x		Upgrading
6. Clyde River						**	**	x	
7. Coppermine				x	x	x	x	x	A.B.E., B.T.S.D.
8. Eskimo Point			x	x	x	x	x	x	A.B.E.
9. Fort Franklin					x	x	x		B.T.S.D.
10. Fort Good Hope						x	x	x	Adult Upgrading
11. Fort McPherson					x	x	x	x	B.I.S.
12. Fort Norman					x	x	x	x	A.B.E., B.T.S.D. & Community Work
13. Fort Providence					x	x	x	x	Fluency through crafts
14. Fort Resolution		x	x		x	x	x		(0-4) & (5-10) plus Life Skills
15. Fort Simpson					x	x	x	x	Community drop in centre
16. Fort Smith			x			x	x		Community Work
17. Frobisher Bay	x		x	x	x	x	x	x	A.B.E. & B.I.S. & Community Work
18. Hay River						**	**	x	
19. Igloolik (Frontier College contract)						x	x	x	A.B.E. & B.T.S.D. & Community Work
20. Inuvik		x	x			**	**	x	Academic Upgrading
21. Pangnirtung						x	x	x	A.B.E. & B.I.S. & Community Work
22. Pond Inlet				x	x	x	x	x	A.B.E. & B.I.S. & Community Work
23. Rankin Inlet						**	x	x	Community Work
24. Snowdrift					x	x	x	x	Community Work
25. Spence Bay						**	x		Fluency First
26. Tuktoyaktuk						x	x		Community Work
Extra mural-Latham Island (Yellowknife) (Tree of Peace contract)					x	x	x	x	Adult Upgrading & Life Skills
Yellowknife Correctional Institue									

** Requested but not yet established.
A.B.E. Adult Basic Education - any information & knowledge which the individual needs to function.
B.I.S. Basic Industrial Skills - half a day academic upgrading; half a day light industrial skills in his situation
B.T.S.D. Basic Training for Skill Development - Academic Upgrading.

NEWSPAPERS FOSTERED BY ADULT EDUCATION IN THE N.W.T.
(1969-1974)

Imianik	Cambridge Bay
Tukisiviksat	
The Midnight Sun	Igloolik
Down North Calling	Fort Norman
Tulita	Fort Norman
A.V.T.C. Newspaper	Fort Smith
Wrigley Drumbeats	Wrigley
Fort Franklin Focus	Fort Franklin
The Fort McPherson Bulletin	Fort McPherson
Tussayavut	Tuktoyaktuk
Koglotomiut News	Coppermine
Rankin Inlet News	Rankin Inlet
News of April	Pond Inlet
Snowdrift News	Snowdrift
Tusarasapit Nutat	Pangnirtung

PROGRAMS GIVEN AT FORT SMITH EDUCATIONAL COMPLEX WITH SETTLEMENT OF ORIGIN OF STUDENTS

OCTOBER 1971 - JUNE 1974

B.I.S.	Basic Industrial Skills
B.T.S.D.	Basic Training Skills Development
C.A.G.S.L.	Canadian Arctic Gas
C.N.T.	Canadian National Telecommunications
CARP	Carpentry
C.N.A.	Certified Nursing Assistant
ELEC	Electronics
HDE	Heavy Duty Equipment
H.D.M.	Heavy Duty Mechanic
H.D.T.	Heavy Duty Trucking
H.E.O.	Heavy Equipment Operator
IBM	
MECH	Mechanic
OBM	Oil Burner Mechanics
TELEC	Telecommunications
WELD	Welding
TCHR ED PRO	Teacher Education Program

1971

SETTLEMENT	B.T.S.D.	C.N.A.	C.N.T.	H.D.M.	H.E.O.	TYPIST	WELD	TOTAL
Broughton Isl.	2							2
Cambridge Bay					1			1
Clyde River	1							1
Coppermine					1			1
Ft. Chimo	1							1
Fort Good Hope	1					1		2
Ft. MacPherson							1	1
Ft. Norman				1	1			2
Ft. Providence		1	1				3	5
Ft. Simpson	1			1			1	3
Ft. Smith	9	8	3			2		22
Frobisher Bay	2		2			1		5
Grise Fiord		1						1
Igloolik	1	1			1			3
Inuvik	4	1	1		1		1	8
Norman Wells						1		1
Pond Inlet	3							3
Rae-Edzo				1				1
Resolution					1			1
Sachs Harbour	1							1
Whale Cove				1	1			2
Wrigley						1		1
Yellowknife	8	3	4		1		1	17

SETTLEMENTS	BTSD	BUS ADMIN	CARP	CLERK TYPIST	CNA	CNT	DENTAL THER	ELEC	FOOD SER	HDE	HDM	HEO	HOUS	IBM	OBM	WELD	TOTAL
Aklavik	5			2	4							3			2		16
Arctic Bay					2												2
Arctic Red River	1																1
Baker Lake	1						2								1		4
Broughton Island	2														1		3
Cambridge Bay	15		8		2		1		1				1				28
Cape Dorset	1				4							2					7
Chesterfield In.																1	1
Churchill					1												1
Clyde River	3																3
Coppermine	2		7										1				10
Eskimo Point	2															2	4
Fort Franklin											1	2	1		2		6
Ft. Good Hope	5	1	1		1						1	2	2				13
Ft. McPherson		1	1				6		4			15		3	2		32
Fort Norman													1		1		2
Ft. Providence	9			1	3	4					2		1	1		3	24
Ft. Resolution	2	2		1	1		4		1			7		2		2	21
Ft. Simpson	3		2	4	2				2		2	2	1	1		1	20
Ft. Smith	64	1	3	7	12	4	5	11	4	2	1	8				5	127
Frobisher Bay	18				11	8	3	2								2	44
Gjoa Haven	8		1							2			1				12
Hay River	10						1	3	4	5		8					31
Holman Island													1				1
Igloolik					3						2	1			2		8
Inuvik	5	2	3		4	2	1		1		3	11		2	2	1	37
Lac La Martre	2															2	4
Norman Wells							1									3	4
Paulatuk		1											1	1			3
Pangnirtung	1																1
Pine Point	1				1		1				2						5
Pond Inlet	1		1									16					18
Rae-Edzo					1								1		4	2	8
Resolute Bay	2																2
Sachs Harbour	2			2													4
Snowdrift	4																4
Tofield, Alta.																2	2
Trout Lake	1																1
Tuktoyaktuk							1			2							3
Tungsten					1												1
Whale Cove	1																1
Wrigley	4				1							6				4	15
Yellowknife	16	2	1	5	11	12	3	3		2	1	4		6	2	6	74

SETTLEMENTS	BIS	BTSD	CAREER DRIVING	CARP	CLERK TYPIST	CNA	FOOD SER	HDM	HDT	HEO	MECH	TCHR ED PRO	TELEC	WELD	ELEC	TOTAL
Aklavik		1			8			1			1			2		17
Arctic Red River		1			2						1					4
Arctic Bay								1			1					2
Baker Lake		2						2								4
Cambridge Bay		6	3	1			2	5		1		2				20
Chesterfield In.		6				3										9
Coppermine		3														3
Coral Harbour										2						2
Ft. Good Hope		6								1						7
Ft. McPherson		5	1				8	1								15
Ft. Norman		2	2	2	4		1		1		1	2		2		17
Ft. Providence		12	8						2	6	6			1		35
Ft. Reliance		3														3
Ft. Resolution					4		1			5	4					14
Ft. Simpson		12	6		4		1			2	5	1	2	2		35
Ft. Smith		81	2	28	23	23	10		6	22	3		2	5	17	222
Frobisher Bay		4		2											4	10
Hay River		10	3	5	3	10		4		5	4			2	2	48
High Prairie		2											2			4
Igloolik								1								1
Inuvik		4	6	4	2	9	2			11			2	1		42
Lac La Martre		21						1	4	9	4	1		2	4	42
Nahanni Butte		1								3						4
Norman Wells						1		2		2				1		6
Pelly Bay										3						3
Pine Point								4			3			2		9
Port Burwell		2														2
Rae Edzo		10	2				1			3		1				17
Rankin Inlet			3													3
Sachs Harbour		2														2
Snowdrift		3							1	4		1				9
Trout Lake										1						1
Tuktoyaktuk		4			5			2				2		5	8	26
Whale Cove	1	1							2							4
Wrigley	1	3			1	3			2			3				12
Yellowknife	2	41	5	10	9	14	3	2	10	17		2	6	11	10	142

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SETTLEMENTS	ARCTIC WORK ORIENTATION	BIS	BTSD	CAGSL	CARP	CLERK TYPIST	CNA	ELEC	FOOD SER	HDM	HEO	HOUS. MAINT.	TELEC	TOTAL
Aklavik					1	1					2			2
Arctic Red River	2													2
Baker Lake											2			2
Cambridge Bay										11				11
Chesterfield In.			5							4				9
Cold Lake, Alta.			1											1
Coppermine			1			1	3					4		9
Coral Harbour												1		1
Edmonton			3											3
Eskimo Point			2							4				6
Fort Good Hope			1			1								2
Fort McPherson	2			2					3					7
Fort Norman					3									3
Ft. Providence	3	3	2											8
Fort Reliance														3
Ft. Resolution	1		5	4		9					2			21
Fort Simpson			6			1		2			1	2	1	13
Fort Smith	1	5	38	3	18	28	14	2	10	12	3	2	1	137
Frobisher Bay		4	8				3					2		17
Hay River		1	7			3	4			11	3			29
High Prairie, Alta.								1					1	2
Holman Island		2	1									1		4
Inuvik			4		7	5	2	1	2			1	1	23
Lac La Martre			4					1	2		1			8
Lac La Bishe								1			1			2
Nahanni Butte			1											1
Norman Wells					1									1
Pelly Bay												1		1
Pine Point												1		1
Pond Inlet		6												6
Rae Edzo		1	1											2
Rankin Inlet			6									2		8
Resolute Bay			1						1					2
Sachs Harbour										1	1			2
Sankialuk Harbour											1			1
Spence Bay		3												3
Wrigley		3									3	1		7
Yellowknife		5	13		1	6	11		1		11		2	53

LIST OF SETTLEMENTS IN NORTHWEST TERRITORIES AND ADULT EDUCATION ACTIVITIES FOR 1971 - 72

(Settlements with Community Adult Centres and Full Time Community Adult Educators *)

SETTLEMENT	ACTIVITY
*Aklavik	Basic Industrial Skills First Aid (St. John Ambulance) Homemaking Rod & Chain
Arctic Bay	Adult Basic Education Home Management Money Management Name Writing Project
Arctic Red River	Academic Upgrading Adult Basic Education Homemaking
Baker Lake	Claim Staking Home Management
*Cambridge Bay	Adult Basic Education Booklets Prepared in Copper Eskimo Language - Alcohol Education - Cookbook - Language Course - Safety Hazards - Communications (film - newspaper-"Cambridge Echo") - Family Planning Seminar - Film Showings - Home Management - Snowmobile Maintenance
*Cape Dorset	Adult Basic Education Film Animation with National Film Board Home Management Jewellery Design Course Shopwork Course in the School
*Chesterfield Inlet (Keewatin Adult Education Centre)	Adult Basic Education Academic Upgrading Home Management Leadership Course
Churchill	Classroom Assistants Training Community Development Training Family Living Workshop
Colville Lake	Adult Basic Education Homemaking
*Coppermine	Adult Basic Education Basic Training for Skill Development Communication Skills (local newspaper, radio station, Eskimo writing, films) Eskimo Language Course Home Management Legends and Story Telling Money Management Snowmobile Maintenance Smoke Tanning Southern Canada Camping Trip for 9 students Square Dancing Territorial Library Branch Typing
Coral Harbor	Home Management Homemaking Polar Bear Guide Training

SETTLEMENT	ACTIVITY
*Eskimo Point	Adult Basic Education Claim Staking Communications Skills (cassettes, local newspaper, "The Voice of Eskimo Point", films, video-tapes) Eskimo Language Home Management Money Management Territorial Library Branch Workshop on Good Grooming
*Fort Franklin	Adult Basic Education Basic Training for Skill Development Cooking Course First Aid (St. John Ambulance) Youth Group
Fort Good Hope	Community Leadership Laboratory First Aid (St. John Ambulance) General Maintenance of Buildings & Machinery Home Making Local Newspaper - "Hareskin Express" Northern Sewing (Beading, Embroidery, Sewing)
Fort Liard	Community Services (Maintenance & Facilitating Activities) Adult Basic Education Basic Industrial Skills Communication Skills (films, newspaper "Northern News") Cooking Driver Training First Aid (St. John Ambulance) Loucheux Language Rod & Chain Snowmobile Maintenance Typing
*Fort Norman	Adult Basic Education Basic Training for Skill Development Communication (films, local newspapers "The Voice/The Northland") Driver Training First Aid (St. John Ambulance) Home Management Money Management
*Fort Providence	Adult Basic Education Driver Education Leathercraft
*Fort Resolution	Basic Training for Skill Development Functional Literacy Newstart Life Skills Sewing Typing
*Fort Simpson	Basic Training for Skill Development Driver Training Light Industrial Skills Slavey Language
*Fort Smith	Numerous Night School Classes
*Fort Wrigley	Adult Basic Education Communications Skills (films, local newspaper "Wrigley Drumbeats")

NAMES OF COMMUNITY ADULT EDUCATORS IN THE N.W.T. BY SETTLEMENT AND BY YEAR

SETTLEMENT	WINTER 1967	WINTER 1968	1968 - 1969	1969 - 1970	1970 - 1971	1971 - 1972	1972 - 1973	1973 - 1974	1974 - 1975
Aklavik						Gregory Boyle Jan-June - 1972	[illegible] MacDonald Nov. 1972 - June 1973	Carolyn Dunkley	Carolyn Dunkley (Resigned Spring 1975)
Baker Lake							Dave Webster	Dave Webster Martha Marcoe (Trainee)	Dave Webster Martha Marcoe (Trainee)
Cambridge Bay				Frank & Ingrid Heeley Feb. - June 1970		Ken Dent Feb-June - 1972	Paul Turner Resigned June 1973		Wayne Belanoff Sept. - 1974
Cape Dorset						Joanassie Salomonie	Joanassie Salomonie Scott Cruttenden Nov. 1972	Joanassie Salomonie Scott Cruttenden	Joanassie Salomonie Scott Cruttenden
Chesterfield Inlet			Bob Gamble Ken Dent (Fall 1969)	Bob Gamble Ken Dent	Bob Gamble Ken Dent	Peter Cincer Bruce Green	Bruce Green (Resigned Aug. 1973)		
Clyde River							Larry Okhumalik (April 1973)	Larry Okhumalik (Resigned June 1974)	
Coppermine					Frank & Ingrid Heeley Sept. 1970	Frank & Ingrid Heeley	Frank & Ingrid Heeley John Ihumatak (Asst.)	Frank & Ingrid Heeley John Ihumatak (Asst.)	Frank Heeley
Eskimo Point				Dave Webster * (Sept. 1969)	Dave Webster	Dave Webster	Gordon Gibbs	Gordon Gibbs (Resigned Feb. 1974)	
Fort Franklin					Sister Therese Ricard Feb. 1971	Sister Therese Ricard Donald Yukon (Asst.)	Sister Therese Ricard (Resigned Fall 1972) Gary Johnson (Nov. 1972-June 1973)	Rod MacLaren (Resigned June 1974) Donald Yukon (Asst.)	Donald Yukon
Fort Good Hope						Sister Rita McGuire Nov. 1972	Sister Rita McGuire Fred Rabesca (Asst.)	Sister Rita McGuire (Transferred Fort Smith Sept. 1974)	
Fort Liard							Charlie Hope	Charlie Hope	
Fort MacPherson					Kolmeist Hoghinson	Andrew Martin (Oct. 1971)	Andrew Martin (Resigned June 1973)	Brenda McLellan (Resigned June 1974)	Margaret MacDonald
Fort Norman						Jim Pearce (Jan-Aug 1972) Irene Horn (Asst.)	Tom Stewart Nov. 1972	Tom Stewart	Tom Stewart (Transferred A.V.T.C. June 1975)
Fort Providence						[illegible] Heid Nov. 1972	Dan Ziel Aug. 1972	Dan Ziel (Resigned Aug. 1974)	
Fort Resolution		Irene Kudelik	Dave Farewell Dave Sweeney		Jack & Judy Callbeck Fall 1971	Jack & Judy Callbeck	Jack & Judy Callbeck May 1973		
Fort Simpson					George & Marie Brunner Nov. 1970-June 1971	James Catlow (Jan-June 1972)	Brian Gallup Dolphus Casaw (Asst.) Helen & Jeremy Long April 1973	Helen & Jeremy Long	Helen & Jeremy Long Resigned Sept. 1974
Fort Smith			Gary Pierlot Ron Rothwell			Terry Borscheid		Sister Rita McGuire	Sister Rita McGuire
Fort Wrigley						Ron Hall (Sept. 1971-June 1972)			
Frobisher Bay	Michael Denker		George & Veronica Dumoulo	George & Veronica Dumoulo June 1970	Tony Moss-Davies Mary Lou Lubsender Max Biegun (Sept. 1970)	Tony Moss-Davies Mary Lou Lubsender Don Crosby	Doug Green Bill Haggarth Rosie Kelly (Asst.) Jacob Partridge (Asst.)	Doug Green Bill Haggarth Rosie Kelly (Resigned) Jacob Partridge (Resigned)	Doug Green Bill Haggarth
Hay River								Jack & Judy Callbeck Steve Addy Evelyn Tregidgo Steve Kakfwi	Steve Addy Ray Fabian (Trainee)
Igloolik					Fred & Donna Hunt Feb. 1971 Simon Awa (Asst.)	Fred & Donna Hunt Larry Okhumalik (Asst.)	Michael & Ellie Denker Larry Okhumalik (Asst.)	Michael & Ellie Denker Simona Arnatiaq (Trainee)	Michael & Ellie Denker Simona Arnatiaq (Trainee)
Inuvik		Joyce Burke Shari Williams	Joyce Burke				Ian Harper (Resigned June 1973)	Anne Potter (Resigned June 1974)	
Kahnnoi Butte						Don Kissinger (Resigned June 1972)			
Pangnirtung						Bill Haggarth	Don Crosby (Resigned June 1973) Iola Maetug	Kanopetar Buttle	Kanopetar Buttle
Pond Inlet			Doug Green Spring 1969 Elijah Erkloo		Doug Green Elijah Erkloo	Doug Green Elijah Erkloo Simon Awa	Fred & Donna Hunt Simon Awa (Asst.) Elijah Erkloo	Elijah Erkloo	Elijah Erkloo
Rankin Inlet							Peter Cincer	Peter Cincer Resigned August 1974	
Snowdrift				Frank & Ingrid Heeley (Summer 1970)	Michael Clare Winter 1971 Helen & Jeremy Long May 1971	Helen & Jeremy Long	Helen & Jeremy Long March 1973 Ray Griffith	Ray Griffith (Resigned June 1974)	
Spence Bay							Gary Thornley Feb. 1973	Gary Thornley (Resigned Dec. 1973) Jeanne Green (Resigned June 1974)	Chris Blythe
Tuktoyaktuk							Dick Hamell Resigned June 1973		Ron Townsend
Yellowknife						Sandra Facht	Sandra Facht Rose Crapeau	Lily & Robin Stonehouse Rose Crapeau (Trainee) (Resigned July 1974)	Lily & Robin Stonehouse

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TRIPS TAKEN BY N.W.T. ADULT EDUCATION CLASSES 1972 - 74 WITH DATES, DESTINATIONS & NUMBER OF STUDENTS

NO.	FROM	TO	WHEN
1972/73			
6	Fort Smith	Edmonton	
3	Fort Smith	YK, Edmonton	
1973/74			
6	Ft. Providence	Ft. Smith, YK	1/4/73 - 9/4/73
15	Ft. Good Hope	Ft. Smith	11/4/73 - 13/4/73
13	Yellowknife	Pangnirtung, Montreal, Toronto, Ottawa, Calgary, Edmonton	1/5/73 - 28/5/73
25	Norman & Aklavik	Fort Smith, YK	10/5/73 - 19/5/73
22	Pond Inlet	Yellowknife	12/6/73 - 21/6/73
	Ft. Franklin	Ft. Smith	21/5/73 - 27/5/73
1974/75			
19	Aklavik & Inuvik	Whitehorse	6/4/74 - 29/4/74
11	A.V.T.C.	Yellowknife	23/6/74 - 26/4/74
12	Coppermine	B.C. - Vanc.	6/74
16	Snowdrift	Sask. - Vanc.	28/6/73
17	Ft. Norman	Manitoba	6/74

UNIVERSITY CREDIT PROGRAMS BY DATE, SUBJECT AND ATTENDANCE

	COURSE, INSTRUCTOR & (ENROLMENT)				
SETTLEMENT	1970-71	1971-72	1972-73	1973-74	1974-75
Fort Smith		SOC 320^{F} (14) G. Paul & G. Fearn	ENG 384^{F} * S. Scobie	ANTHRO 350^{F} (7) H.T. Lewis	GEOG 465^{H} D. Gill
Hay River			SOC 320^{F} (5) S. Mohsen		
Inuvik		ED AV 361^{H}/363^{H} K. Bowers (12)	SOC 320^{F} (9) G. Fearn	ED CI 301^{H} (9) D. Tucker	ENGL 305^{H}/306^{H} M. Whitaker
Yellowknife	INTER-D 416^{F} (19) A. Fisher	GEOG 300^{F} (18) V. Proudfoot	SOC 320^{F} (15) Wm. Foddy	INT D 459^{H} (12) G. Kupfer GEOG 445^{H} (13) D. Gill	ENGL 367^{H}/369^{H} S. Scobie

* Course withdrawn i.e. it was planned but not offered due to transportation difficulties.

1974-75 enrolments not known yet.

LEGEND: "F" is a full course, normally taught in the winter session from September to April.
"H" is a half course, normally taught in the winter session from September to December, or January to April.